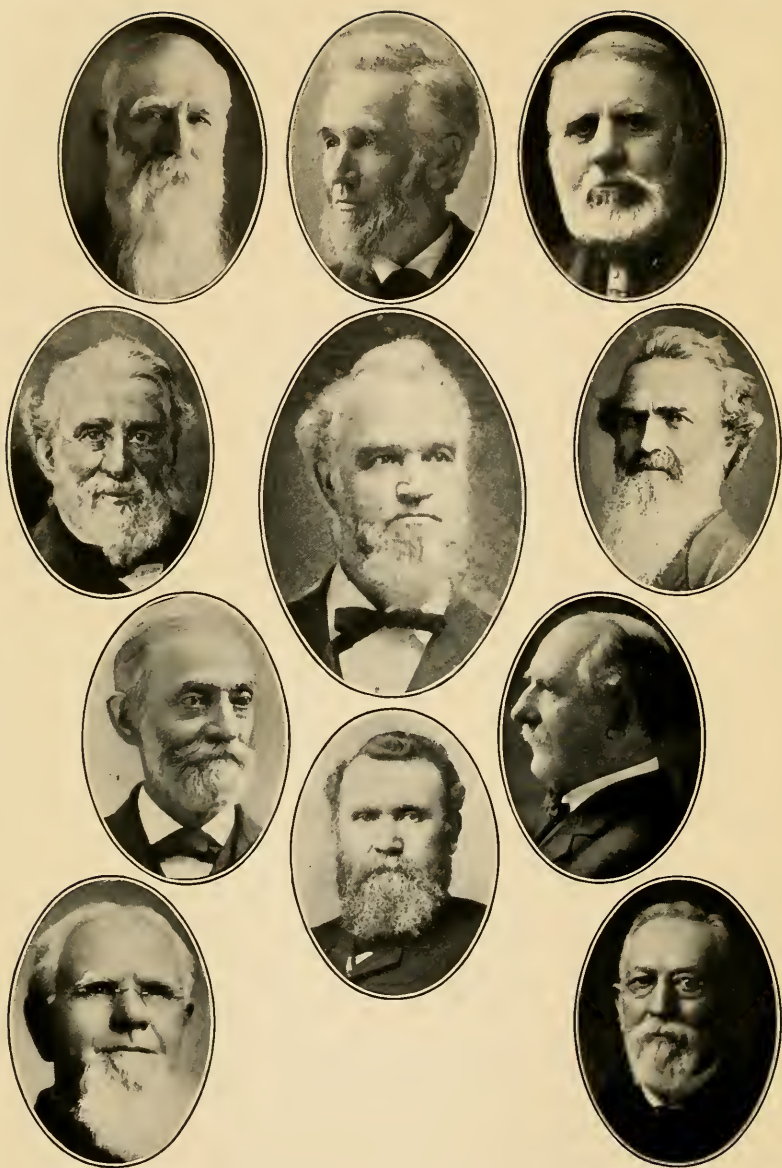


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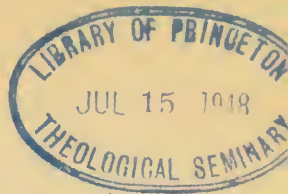
The history of the Foreign
Christian Missionary

The Foreign Christian
Missionary Society



FOUNDERS AND EARLY OFFICERS.

Reading from left to right, beginning at top: W. T. Moore, C. L. Loos, J. H. Garrison, James Leslie, Isaac Errett, R. M. Bishop, Jacob Burnet, Robert Moffett, S. M. Jefferson, B. B. Tyler, J. F. Wright.



The History
OF
The Foreign Christian
Missionary Society

By
ARCHIBALD McLEAN
President

*And this gospel of the Kingdom shall be preached in
the whole world for a testimony unto all the nations;
and then shall the end come (Matt. 24:14).*

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FOREWORD.

It has been thought advisable that the history of the origin and achievements of the Foreign Christian Missionary Society should be told while some of the founders are still living. The names of the men and women who made the Society should be preserved in a permanent record. There are those now, and there will be others in the coming years, who will wish to know how the Society came into existence, who managed its affairs at home, who represented it on the field, the sources and growth of its funds, and a thousand and one other things of perennial interest. An added reason for this publication is found in the fact that arrangements are being made for the union of the Foreign Christian Missionary Society, the American Christian Missionary Society, the Christian Woman's Board of Missions, the National Benevolent Association, and the Board of Ministerial Relief, to form the United Christian Missionary Society. It appeared desirable that some account of what the Society did before the union should be published; what it will do after the union is another story. The writer of the History was chosen because he happened to be present when the Society was organized, and because he has been connected with it ever since either as a contributor or as an officer.

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SECTION I.

1875-1881.

All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world (Mt. 28: 18-20).

History of the Foreign Christian Missionary Society.

ORIENTATION.

THE Foreign Christian Missionary Society came into being the closing year of the first century of the Nation's life. All through that year ample preparations were being made for the Centennial Celebration of the signing of the Declaration of Independence. As several notable events took place before the signing of the Declaration, there were several celebrations before the principal one which culminated in the great World's Exposition in Philadelphia in 1876. There was one celebration in honor of the battle of Bunker Hill; one in Lexington; one in Concord where "the embattled farmers stood and fired the shot heard round the world." Several religious communions proposed to transmute their thanksgivings to God for his goodness to the Nation throughout the century into thankofferings. The Disciples of Christ undertook to raise a special fund of half a million dollars for missions and benevolence and for education.

In the year of our Lord 1875, the population of the United States was something over forty-four millions; in 1918 it is something over one hundred and five millions. In 1875 the wealth of the Nation was estimated by the Government as thirty-five billions; in 1918 it is more than one hundred and eighty-seven billions. In 1875 Ulysses S. Grant was serving his second term as President of the United States. The Civil War ended ten years before that time, but the work of Reconstruction was still in progress. James A. Garfield was serving in the House of Representatives; five years later he was elected to the Senate and to the Presidency.

In 1875 Gladstone and Disraeli were the leading statesmen in the English Parliament—"Athos and Ida with a dashing

sea of eloquence between." Lord Shaftesbury was carrying forward his work of social and industrial reform, and lamenting that he must soon die and leave the world with so much misery in it. John Bright, the greatest living orator, was pleading in Parliament and out of Parliament, like an angel trumpet-tongued, on behalf of the righteousness that exalts a nation. Bismarck was the strong man of Germany and was putting into effect his policy of iron and blood. Pius the Ninth was on the papal throne.

In 1875 Henry Ward Beecher and Charles Haddon Spurgeon and Phillips Brooks and Alexander Maclaren and Dean Stanley and Canon Liddon and John Hall and Thomas DeWitt Talmage were in the fulness of their powers as preachers. "They spake and nations heard entranced, like some vast river of unfailing source, rapid, exhaustless, deep, that oped new fountains in the human heart." Moody and Sankey, by their marvellous labors in Great Britain and in America, were making a world-wide reputation for themselves. Whittle and Bliss were in the midst of their good work. The foremost men in the pulpits of the Disciples of Christ were Moses E. Lard, Isaac Errett, Alexander Procter, Robert Graham, John W. McGarvey, James S. Lamar and W. T. Moore.

In 1875 Longfellow and Whittier and Holmes and Lowell and Emerson and Bryant and Tennyson and Browning and Matthew Arnold were still here and enriching the literature of the world with the productions of their genius. It was that very year that Longfellow at Bowdoin Commencement read his famous Commemorative poem, entitled *Morituri Salutamus*, "O Cæsar, we about to die salute you." In that year Tennyson's *Queen Mary* was published; *Crossing the Bar* was written more than a dozen years later.

Four years before the Foreign Christian Missionary Society was organized David Livingstone died on his knees at Ilala, pouring out his soul to God in the fervor and passion of prayer for his blessing on every one, Englishman, American, Turk, who was helping to heal the open sore of the world. The next year he was laid to rest in Westminster Abbey, the

Pantheon of the British Empire, to sleep there till the heavens be no more, while the story of his heroism and devotion and achievements was being told in all the world wherever the gospel is preached for a memorial of him. When the Foreign Society was organized Robert Moffat was living in retirement in England, after fifty-four years of arduous and fruitful service in South Africa, and waiting for the summons to "join the choir invisible whose music is the gladness of the world." Within three weeks of the date of the Society's organization an epoch-making letter from Henry M. Stanley appeared in the London *Daily Telegraph* and in the New York *Herald*, a letter that led to the founding of the Uganda Mission, one of the most prosperous missions since the apostolic age. Stanley had given Mtesa, the king of Uganda, a Bible and told him something of its contents. The king asked Stanley to leave some one with him who could teach him further. When Stanley told him that he could not do that, as he had no man to spare, the king said, "Then, Stamlee, write and say to the white people that I am like a child sitting in the darkness and cannot see till I am taught the right way." Stanley wrote the letter and sent it to the Coast by a young Belgian officer. On the way the officer and his escort were attacked by a savage tribe; the officer was killed and his body thrown aside. Later, when a punitive expedition was sent to inquire into his death, his body was discovered still clad in the high knee boots he was wearing at the time, and in his boots, thrust at the last moment, was Stanley's letter challenging Christian England to evangelize Uganda. In response to this challenge seventy-five thousand dollars were contributed in a few days, a company of missionaries was sent out and the work begun.

Four years before the Foreign Society was organized Bishop John Coleridge Patteson was found dead in the bottom of his boat under a spray of palm, with five wounds, wounds that were inflicted in retaliation of wrongs done the natives by other white men. Three years before the organization Dr. John Geddie fell on sleep in Australia, whither he had gone

to see his translation of the Bible through the press. Geddie was the man of whom the Christians of Aneityum said, "When he came among us in 1848 there were no Christians; when he left us in 1872 there were no heathens." Three years before the organization the first Protestant church, consisting of eleven members, was planted in Yokohama, Japan. That year the edict boards that said "the evil sect Christian is strictly forbidden; suspected persons should be reported and rewards will be given," were taken down never to be put up again. From that time forward no Japanese were required to trample on the Cross, to show that they were not believers in Jesus of Nazareth. Within six weeks after the Society was organized the Doshisha, the great school founded in Kyoto by the illustrious Neesima, began its fruitful career.

In 1875 the Disciples of Christ numbered about 500,000. Their greatest strength then, as now, was in the Mississippi Valley. There was only one church in the communion of more than a thousand members, and only one church building that cost more than one hundred thousand dollars. The American Christian Missionary Society was in its twenty-sixth year and was doing work in the United States and Canada. Isaac Errett was the President; Thomas Munnell was the Corresponding Secretary, and James Leslie was the Treasurer. The receipts for the year amounted to \$4,671.10. In addition to the American Society there were missionary organizations in thirteen States and Provinces. These did their work within their own borders and gave some assistance to the American Society for work in the States where the churches were few and weak and in the Territories. The State Secretaries were as follows: W. T. Maupin, Illinois; L. L. Carpenter, Indiana; J. B. Vawter, Iowa; Dr. E. Younkin, Kansas; John I. Rogers, Kentucky; E. A. Lodge, Michigan; A. P. Frost, Minnesota; B. F. Manire, Mississippi; R. C. Barrow, Nebraska; J. C. Goodrich, New York; Robert Moffett, Ohio; M. L. Streator, Pennsylvania; J. T. Barnes, Nova Scotia and New Brunswick. The Christian Woman's Board of Missions was organized in 1874, but sent out no

missionary before 1876. Its principal officers at the time under review were these: Mrs. Maria Jameson, President; Mrs. S. E. Pearre, Corresponding Secretary; Mrs. O. A. Burgess, Treasurer. While searching for qualified workers they invested their receipts.

In 1875 Isaac Errett was editor of the *Christian Standard*; Benjamin Franklin was editor of the *American Christian Review*, W. T. Moore of the *Christian Quarterly*, J. H. Garrison of the *Christian*, G. T. Carpenter of the *Evangelist*, J. W. McGarvey of the *Apostolic Times*, David Lipscomb of the *Gospel Advocate*, and Charles Carlton of the *Texas Christian Messenger*. Some of the men who wrote books or who wrote for the periodicals were these: James Challen, John F. Rowe, G. W. Longan, T. P. Haley, A. B. Jones, J. H. Smart, B. H. Smith, George Plattenburg, B. U. Watkins, W. K. Pendleton, C. L. Loos, George E. Flower, and Henry Schell Lobingier.

The colleges and universities were almost as numerous then as now, though not so largely attended or so well equipped. The men who taught in them rendered the cause of Christ invaluable service and deserve to be held in everlasting remembrance and honor. W. K. Pendleton was President of Bethany College, B. A. Hinsdale of Hiram, O. A. Burgess of Northwestern Christian University now Butler College, Henry H. White of Kentucky University now Transsylvania College, Winthrop H. Hopson of Christian University now Culver-Stockton College, J. K. Rogers of Christian College, Oval Pirkey of Abingdon, F. M. Bruner of Oskaloosa, Addison Clark of Add-Ran, the predecessor of Texas Christian University, W. S. Giltner of Eminence, Alexander Procter of Woodland. Among the honored teachers in these institutions were: H. W. Everest, John W. McGarvey, S. K. Hoshour, C. L. Loos, J. H. Neville, John Shackelford, B. J. Radford, J. M. Allen, W. M. Thrasher, Scot Butler, C. J. Kemper, Alfred Fairhurst, B. W. Johnson, A. R. Benton, R. H. Johnson, H. C. Garvin and B. S. Dean.

In 1875 debates lasting for days were popular. There was no dearth of men among the Disciples ready to contend earnestly for the faith once for all delivered to the saints, as they understood it. They were prepared to stand, like Athanasius, against the world. Among the leading champions of the forum were: John S. Sweeney, T. W. Brents, D. R. Dungan, H. R. Pritchard, J. B. Briney, A. I. Hobbs, L. B. Wilkes, Benjamin Franklin, Clark Braden, S. E. Shepherd, J. C. Miller, Hugh McDiarmid, O. A. Burgess, W. J. Howe, and Daniel Sommer. The Disciples were so often engaged in debate and so fond of debate that one of their critics spoke of them, and not without some show of reason, as "the disputers of this world." Every man's hand was against them, and they had to defend themselves or go to the wall.

Among the most accomplished and effective evangelists of that day were: Benjamin Franklin, M. E. Lard, D. R. Lucas, L. H. Jameson, T. D. Garvin, Robert Moffett, Knowles Shaw, F. G. Allen, Pardee Butler. Most men who preached the gospel gave all or part of their time to protracted meetings. Like Apollos, the evangelists were mighty in the Scriptures. In dealing with anxious and troubled souls they had no peers. Benjamin Franklin was a man of the people, and the common people heard him gladly. He led great multitudes into the Kingdom. Knowles Shaw was Moody and Sankey in one. He sang and preached and won as many by his singing as he did by his work in the pulpit. Moses E. Lard was a powerful orator. He swept audiences as Whitefield and Edwards did in their time.

Some of the men who filled pulpits and developed the spiritual life of the churches and assisted the missionary leaders by securing and forwarding funds were these: Jabez Hall, A. N. Gilbert, Ira J. Chase, A. I. Hobbs, Joseph King, I. A. Thayer, N. E. Cory, M. L. Streater, E. L. Frazier, L. A. Cutler, W. L. Hayden, J. Z. Taylor, H. D. Clark, David Walk, L. R. Norton, S. J. Tomlinson, R. L. Howe, E. B. Wakefield, H. S. Lobigier, B. C. Deweese, L. R. Gault, O. A. Bartholomew, S. W. Crutcher, B. F. Clay, J. B. Jones, J. W. Lowber, P.

H. Jones, W. F. Cowden, T. T. Holton, T. J. Toof, J. M. Van Horn, Alanson Wilcox, C. C. Smith, G. E. Flower, C. G. Bartholomew, Z. T. Sweeney, R. T. Mathews, M. M. Goode, J. Z. Tyler, J. J. Haley, B. B. Tyler, W. H. Scott, R. C. Cave, W. E. Hall.

If it is asked why the names of some men appear more than once, the answer is that they served in more than one capacity at the same time. A man might have charge of a church, edit a paper or assist in editing it, and at the same time fill a chair in some institution of learning, and hold a debate or conduct a protracted meeting, and do all in the same year. W. K. Pendleton was President of Bethany College. He taught every day of the college year and was associate editor of the *Christian Standard*. C. L. Loos was teacher and pastor and contributing editor to more than one publication. Benjamin Franklin was evangelist, editor and debater.

Before the year 1875 all the early leaders in the Movement had entered into the life that is life indeed. Barton Stone died in 1844, Thomas Campbell in 1854, Walter Scott in 1861 and Alexander Campbell in 1866. Many of the men who were associated with the early leaders had gone to their reward before this year. John Henry died in 1844, William Hayden in 1863, Adamson Bentley in 1865, Jacob Creath, Sr., in 1854, John Smith in 1868, T. M. Allen in 1871, Jacob Creath, Jr., in 1872, Samuel Rogers in 1873. Most of the men who assisted in organizing the American Christian Missionary Society in 1849 were not living in 1875. They had joined the general assembly and church of the Firstborn, whose names are written in heaven. John T. Johnson, the man who offered the resolution affirming that a missionary society as a means to concentrate and dispense the wealth and benevolence of the brotherhood of this reformation in an effort to convert the world, is both Scriptural and expedient, died in 1856. John T. Johnson has been justly called "the Chevalier Bayard of the Current Reformation." He had been on the Supreme Bench of Kentucky and gave up his position and his profession and spent the remainder of his life in preaching the un-

searchable riches of Christ. David Staats Burnet, the man who more than any other was the leader in effecting the organization of the Bible Society and the Tract Society and the Missionary Society, died in 1867. David Staats Burnet was one of the foremost orators among the Disciples. By accident he came into possession of some money and left ten thousand dollars to assist in educating young men for the ministry. His beneficiaries number about three hundred. David Staats Burnet is dead, but he lives in his good works. There were some present in the Cincinnati Convention in 1849 who were alive in 1875. Among the number were these: L. H. Jameson, W. K. Pendleton, Benjamin Franklin, C. L. Loos, W. H. Hopson, J. J. Moss, John Darst, Charles Carlton, T. J. Murdock, W. C. Bromwell, W. B. Mooklar, J. H. Lockwood, B. U. Watkins, J. M. Mathes, Albert Allen, William Pinkerton, and perhaps others.

Three prominent men among the Disciples died in 1875. These were: Robert Milligan, B. K. Smith, and L. L. Pinkerton. Robert Milligan was the author of a number of books that were widely read; he taught in Bethany College and in Bacon College; he was President of Kentucky University and of the College of the Bible. Robert Milligan was one of the saints of God. B. K. Smith, like his Lord, went about doing good. He lived a blameless and fruitful life. He was an able minister of the gospel of the grace of God. L. L. Pinkerton was like Abou Ben Adhem; he loved his fellow men. The Midway Orphan School is his monument. The girls whose lives have been enriched and ennobled by that institution will rise up in the judgment day and bless him.

Among the prominent men of other communions who died that year were these: Charles G. Finney, Canon Kingsley, Hans Christian Andersen, and ex-President Andrew Johnson. It is doubtful if Charles G. Finney ever had a superior as an evangelist. He was the founder of Oberlin College and for years its President. Under his administration Oberlin won world-wide fame. He wrote books that will live for centuries to come. Canon Kingsley was a righteous man, "a man

whose highest virtues were known only to his wife, his children, his servants, and to the poor, who lived in the presenee of God here, and passing through the grave and the gate of death now lives with God for evermore." Hans Christian Andersen loved little children and wrote stories for them that will never die. Robert Richardson died the following year. He was the favorite pupil of Walter Scott and the friend and assoeiate and biographer of Alexander Campbell.

Among the men who entered the ministry that year were: E. V. Zollars, G. L. Wharton, J. M. Tribble, E. T. Williams, Simpson Ely, J. W. Kelsey, A. B. Cornell, and J. H. Gilliland. M. J. Maxwell, who served as a pastor longer than any other living man in Ohio, Neil McLeod, who died as a missionary in Jamaica, and Arehibald McLean, who has been connected with the Society for more than thirty-seven years, left college the year before; W. H. Woolery, the suceessor of President Pendleton, the year after.

OPPOSITION ENCOUNTERED.

THE Declaration and Address was published in Washington, Pennsylvania, in September, 1809. The Foreign Christian Missionary Society was organized in Louisville, Kentucky, on the 21st of October, 1817. It would be a mistake to think that in the sixty-six intervening years the Disciples of Christ did nothing to carry the gospel into the regions beyond. The American Christian Missionary Society was organized in 1849. The Constitution adopted said "The object of this Society shall be to promote the spread of the gospel in destitute places of our own and foreign lands." Under its auspices Dr. J. T. Barclay went to Jerusalem; J. O. Beardslee to Jamaica; and Alexander Cross to Liberia. Dr. Barclay was appointed to engage in teaching, preaching, and in the practice of medicine among the Jews at Jerusalem. Dr. Barclay reached his field on the 7th of February, 1851. He continued in the service of the Society until the 11th of October, 1861, when he resigned because of a lack of support and returned to America. Dr. Barclay was a Virginian, and the churches of that State supported him; the war came on and the churches were unable to continue his support. J. O. Beardslee began his work in Jamaica in 1858, and continued in it for a little more than eight years. The work was an encouraging success, but was abandoned because of a lack of means on the part of the Society to sustain it. Ten years later the Jamaica Mission was revived by the Christian Woman's Board of Missions. Alexander Cross was sent to Liberia by several of the churches in Kentucky. Within two months of reaching the field he exposed himself to the tropical sun and died from the effects. Alexander Cross was the first one of the Disciples of Christ to die on and be buried in heathen soil. All honor to this freedman who pioneered the way into the pagan world. It was more than half a century before Jacob Kenoly, another Negro, took up the work that Alexander Cross

laid down in death. At the 25th anniversary of the American Society the speaker of the occasion said that in the wide field destitute of the gospel, the Disciples of Christ do not have a single herald of the Cross. Jerusalem and Jamaica had been deserted, Liberia had been forgotten. Calls were made for men to go to China and to Africa and to Norway and to Germany, but there were no responses. Year after year the Society said, "Who will go for us? and whom shall we send?" There was no man to say, "Here am I, send me."

The abandonment of the work on the foreign field was not due to impaired ability. About the time the American Society was organized Alexander Campbell said, "We have abundant means, if we had willing minds and liberal hearts." Ten years later Isaac Errett said he was impressed with the fact that the Disciples were a wealthy brotherhood—in many cases *alarmingly rich*. "There can be no doubt that we have abundant means to carry on any benevolent work successfully we may undertake. If the mission cause fails, it will not be on account of our poverty." A little later Robert Milligan said, "I presume that all our most intelligent brethren will readily concede that we have at our disposal enough of superfluous wealth at least to double, or triple, or even quadruple our present corps of evangelical laborers." The reason for the decline of interest and the abandonment of work auspiciously begun will be found elsewhere.

From the first there were those who opposed the American Society. They assailed it in season and out of season, and refused to be conciliated by any concessions. Because opposition abounded, the love of many grew cold. Benjamin Franklin tried hard to abate prejudice and opposition, and thought he had succeeded. He predicted that the Disciples of Christ were destined to become a great missionary people at no distant period. He was mistaken; the opposition was stronger than he thought. In the year 1866 President Pendleton said to the Society in Convention assembled, "Instead of a steadily swelling treasury, our contributions have become less and less liberal; instead of establishing new missions, we have al-

lowed some of those that were started with enthusiastic zeal to perish in our hands; instead of anticipating the new and expanding fields that have been opening upon us, and providing the means to enter them, we have slept upon our post, till the opportunity has offered, and we are not ready to improve the providence that calls us to rise up and possess the land. Advocates that were once eloquent have withdrawn their plea, friends that were liberal have ceased to contribute, members that came up to counsel have stayed away to chide, enthusiasm has been chilled; generosity has been discouraged; and wisdom made despondent of her hopes." Ten years later the situation was no better. The same careful writer said, "A large number of people utterly ignore the idea of propagating the gospel. It is scarcely correct to say that they do not believe in the conversion of the world, for they have no thought or concern about it of any kind. Among the elders there are many Gallios, who care for none of these things. The world, for them, may take care of itself. They are not its keeper. The congregation is a close corporation, if not offensive, practically defensive, with prohibitive tariffs upon all foreign agencies, that they may keep the gospel at home and save the expense of a preacher." David Staats Burnet said that some seemed to forget the aggressive character of our holy religion. They forget the word, "go" in the commission; their mind is riveted on the phrase, "tarry ye." At one of the annual conventions it was stated that the Disciples were not only not obeying the commission, but were not even trying to obey it. The year the Foreign Society was organized the *Christian Standard* said that many regarded the American Society as good as dead, and were eagerly and rejoicingly anticipating the funeral services. In the Life of Benjamin Franklin it is boldly stated that the Society was dead.

The grounds of opposition were these: First, the Constitution provided for life directorships, life memberships, and delegates from churches. A life directorship cost one hundred dollars, a life membership twenty dollars, and a church that contributed ten dollars was entitled to send a delegate to the

annual convention. It was said that the Society was built on a money basis, and that a money basis was essentially wrong in principle, inasmuch as all believers are equal. It was maintained that the Society would exclude many of the brethren from its membership, and all the apostles if they were here on the earth, as silver and gold they had none. The Society was denounced as a "moneyed aristocracy." The Constitution was changed twice to meet this objection. The only tangible result was that the income of the Society was greatly reduced and its work demoralized and almost destroyed. It was necessary to return to the original plan. A comparatively small number of contributors and a reliable income every year, such as life directors and life members secured, were found to be better for the support of missions and the pay of the missionaries than a host of friends harmonious and contented about plans; but an empty treasury.

Secondly, another objection was urged even more strenuously than this, if that were possible. There were those who held that the Society itself was a mistake, and they called for its dissolution. It was said that the Book of God knows nothing of a confederation of churches in an ecclesiastical system, culminating in an earthly head, for government or for any other purpose. The Society was said to be necessarily heretical and schismatical, as much so as human creeds and confessions of faith. It was a dangerous precedent, a departure from the principles for which we have always contended. One writer went so far as to say, "The point I make is, not that your Society sins, but that it is a sin, and necessarily sins; and exists only to the dishonor of God, in the depreciation of the church, and brings evil to men by calling their attention away from God's appointed institution, and directing their love and service to a device of men." One of the strongest opponents held that there was no possibility of confining missionary societies exclusively to missionary work; that they opened the way for dangerous and mischievous elements to be thrown in, spreading contention in every direction; that such confederations were wrong in themselves; that their constitutions were

nothing but annoyances opening the way for amendments, modifications, or changes of some sort, distracting our meetings, and were not only useless, but injurious. There was a great outcry for church coöperation instead of individual coöperation. This was the Lord's plan, so it was alleged, and any deviation from it was a grievous sin. The very word "society" was odious to them. The Society was a sin *per se*. To meet this objection the structure and name were changed. Instead of the American Christian Missionary Society there was the General Christian Missionary Convention. For twenty-six years, from 1869 to 1895, the name of the organization was the General Christian Missionary Convention.* But changing the name did not satisfy the objectors. They stood aloof as before. The truth is that most of the objectors were opposed to any organized effort to evangelize the world.

Third, fears were expressed that the Society would grow into an oppressive ecclesiasticism. It might follow in the footsteps of the papacy and seek to have dominion over the faith of the churches. As a matter of fact the Society ever sought to be a helper of their work and their joy. Its sole ambition was that it might assist in bringing in the Kingdom of God, in which his will shall be done on earth, even as it is done in heaven. There was as much danger of the heavens falling or of the law of gravitation being suspended, as there was that the Society or the Convention should seek to interfere with the teaching or with the polity of the churches. It never manifested any purpose to interfere with their independence or autonomy.

Fourth, it was believed that work abroad hindered the work at home. Let us confine ourselves, it was said, to home missions, where there is enough to be done, to enlist all our means and efforts in fields that will yield a good harvest, until our work here is done; and then we will turn our attention to

* Because the original name was the American Christian Missionary Society, and because that is the name now, in this work, in order to prevent confusion, that name will be used throughout to designate the original organization.

some other part of the world. Isaac Errett's answer to that objection was this, "That has been the cry, largely, among us for the last fifty years. Now, taking the last fifty years as a basis of calculation, and looking at the present condition of our home missionary work, will the advocates of that policy tell us how many thousands or millions of years must elapse before we get through with our home fields, and in what future age of the world they expect we shall be in readiness to make a beginning in foreign missions. It will be much easier, I incline to think, to calculate, from our present data, how soon we shall utterly break down in our home missions, and demonstrate our utter incompetency to establish missions either at home or abroad."

Those who honestly opposed Foreign Missions on the ground that there was so much to do at home were mistaken, but they were partly excusable. The churches were in urgent need of proper oversight. Only a small number had stated ministers. The newer States and Territories were without churches. Vast areas were destitute of religious privileges. The income of the Society was small. The men who were held responsible for the management and the maintenance of the work were fearful of debt, and were not prepared to expect great things from God, or to attempt great things for God.

There were two classes for whom no excuse can be made. There were those who opposed any and every plan, and those who were absolutely indifferent. President R. M. Bishop, in his annual address, referred to the first class as follows, "We had just as well make up our minds that we cannot conciliate the men who have opposed our missionary organization. It has become too evident that nothing will satisfy them. They opposed the old plan because it was not a coöperation of the churches, and they oppose the new because it is. In fact, they mean to oppose us no matter what plan we adopt, and I verily believe that if we had no plan at all, they would then oppose us because we had none." The Report for 1873 stated that the Society accomplished a good work, and had it not met the constant opposition of influential brethren we would be able

to-day to report a number of well-established foreign missions instead of the two that were undertaken and abandoned. It is stated that for twenty years the opposition was waged with relentless energy.

The totally indifferent were a great host. One report said that while we are disposed always to take a cheerful view of the situation, there is one thing, as in other reports, that we must repeat. "Our ministry as a class do not feel their personal responsibility in raising money for mission work. The elders, and especially the preachers, are chiefly responsible for our lack of success. With only a few does it seem to be a matter of conscience. Perhaps some at this convention are disappointed at what has been done, and yet did nothing in the year to help us. We are glad, however, to recognize some improvement in this matter among the most useful men, but a great improvement is indispensable to any respectable success."

In view of the aim of the Disciples of Christ this widespread and deep-rooted opposition is inexplicable. Nothing can be plainer than that their plea is a plea for the union of all the people of God scattered abroad, to the end that the world may be evangelized. The Christian Association of Washington was not a church but a missionary society. Its purpose was to send out ministers to considerable distances to preach the gospel and to supply the poor with the word of God. In the Declaration and Address Thomas Campbell suggested a meeting of the Association as often as once a month at least, to beseech the Lord to put an end to our lamentable divisions; to heal and unite his people, that his church may resume her original constitutional unity and purity, and thus be exalted to the enjoyment of her promised prosperity, that the Jews may be speedily converted, and the fullness of the Gentiles be brought in. Again, "Union in truth is our motto. The divine word is our standard; in the Lord's name do we display our banners. Our eyes are upon the promises, 'So shall they fear the name of the Lord from the West, and his glory from the rising of the sun'." He closes one section of

that immortal document with a quotation from our Lord's Intercessory Prayer. "Neither for these only do I pray, but for them also that believe on me through their word; that they may be one, even as thou, Father art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." In the last paragraph reference is made to some Indians who could not understand why all Christians are not agreed as to the teaching of the word of God. The author adds, "Your conversion, it seems, awaits our reformation; awaits our return to primitive unity and love. To this may the God of love speedily restore us, both for your sake and our own; that his way may be known upon earth, and his saving health among all nations. Let the people praise thee, O God; let all the peoples praise thee."

In the years that Alexander Campbell was editing the *Christian Baptist* he said some pretty severe things about missionary societies. It appeared to him that the attempt to convert the heathen by means of modern missions was unauthorized and hopeless. Much of the opposition of later years can be traced back to Mr. Campbell's unconsidered utterances. When he began to edit and publish the *Millennial Harbinger*, he spoke in a different strain. For thirty-five years the *Harbinger* bore on its title page the great missionary text, "And I saw another angel flying in mid-heaven, having eternal good tidings to proclaim to them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters." For seventeen years Mr. Campbell was President of the American Society. In addressing the convention from year to year he said, "The church of right is, and ought to be, a great mis-

sionary society. Her parish is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man." "The missionary field is as broad and as long as the terraqueous. Every unconverted being on this earth capable of understanding and believing the gospel is found in this field. Hence the Lord himself commanded his prime missionaries to traverse the whole world, and to preach the gospel to the whole human race." "A Christian community without missions and without missionaries would be a solecism in creation, and a gross deviation from the order, the economy, and the government of the universe." "We must, if loyal to our King, coöperate in this grand missionary cause. It is the superlative cause and work assigned to us as a people." Referring to the gathering in which the American Society was formed, he expressed the peculiar gratitude he felt for the unanimity, zeal, and liberality with which those present entered into the great work of evangelizing the world. "It is the glory, and I trust it long will be regarded the glory of the first convention ever assembled of our brethren, that then and there they unanimously resolved in the name of the Lord to institute, to organize and put in operation a society for spreading salvation and civilization over all lands, as far as the Lord will give them the means and the opportunity. I have at present only time to add, that of all the other projects of the age, this is the chief. Bible Societies, Tract Societies, and all other benevolent associations are subordinate to this. This is an institution anterior and superior to all other Christian efforts. It was divinely ordained that the church should convert the world. From her the word of the Lord is to go abroad among the nations—to run and be glorified to the end of time."

After the Jerusalem Mission was established Mr. Campbell felt that the Disciples should have a mission in Africa as well as in Asia, a mission station in Liberia as well as in Jerusalem. Missionaries peregrinating the land of Ham as well as the land of Shem, appeared to him alike a duty, a privilege, and an honor. "We are abundant in means, and wanting, if wanting at all, only in will, in purpose, or in liberality."

Walter Scott gave expression to these eloquent words, “ ‘Go’ is a verb in the imperative mood. The language is imperial and imperative; it is full of authority. Go ye into all the world, to Europe, to Africa, to America, to the islands of the sea. Leave your footprints on the snows of the frozen North. Trace your pathways into the flowery pampas of the balmy South. Seek the setting sun, the far West, the wild prairies, and the still wilder men that inhabit them. Search out the land of figs and dates; the land of vines and olives. Tread over the golden sands and along the rivers gleaming with diamonds and gold, far, far away. Go to those who water their steeds in the Rhine; to those who drink from the Seine, or who bathe in the Nile or the Niger, the sacred Ganges, Indus, Brahmaputra and the Irrawaddy. Go to the ends of the earth, for your success will be in the ratio of your mobility.”

James Challen said, “The cause of missions is the cause of God. It is the chief instrumentality in the propagation of the Gospel.” The saintly Robert Milligan spoke to the same effect. “The whole scheme of redemption is essentially missionary in its origin, in its progress, and in its consummation.” R. R. Sloan said that so long as the field is the world, no territory should be counted foreign to the enterprise. Backward is not the word for missions. “Go into all the world,” is the Savior’s bidding. F. M. Green spoke the exact truth when he said that Foreign Missions were very near to the hearts of the great leaders among the Disciples from the beginning.

While the work in Jerusalem and Jamaica and Liberia was discontinued, and the opposition was exulting over its victory, there were those who were not satisfied with the situation, and pleaded that something might be done abroad in addition to what was being done at home. The Annual Report for 1872 said that we owe it to God and our race to renew the work of Foreign Missions as soon as practicable and to the extent practicable. The following year the Convention adopted a resolution to the effect that the Board make a special effort to make the next anniversary the occasion of inaugurating such foreign mission or missions as may seem practicable. The

Convention of 1874 directed the Board to adopt measures to establish at once one or more foreign missions. The Secretary inserted an advertisement in the religious papers asking for a family for Japan. There were those who ceased not to plead in public and in private for a great enlargement of the work at home, and for a renewal of the efforts in the foreign field. The *Christian Standard* and the *Christian Quarterly* and *The Christian* and other journals pressed the claims of Foreign Missions home to the hearts and consciences of multitudes. It was this advocacy that led to decisive action.

THE SOCIETY ORGANIZED.

THE Convention of 1874 unanimously adopted this resolution: "That we fully recognize the obligation to preach the gospel to every nation, and that we will by earnest prayer, exhortation and persistent appeals to the brotherhood, do all in our power to hasten the day when we shall renew our missionary effort in Foreign Lands." The Board acted in good faith and did its part, but the persistent appeals for assistance were not heeded by any considerable number. The funds with which to begin a work in Asia or Africa were not provided. Consequently the Board was unable to carry out the intention of the Convention. At the same time, the Board was quite willing that the friends of Foreign Missions should effect an organization to carry the gospel into the evangelized portions of the earth.

Though opposition to organized missionary work was still alive and active, the friends of Foreign Missions felt that the hour for action had come. J. S. Lamar, writing of what was done, said, "The brethren everywhere began to ask if they were to be forever thwarted and obstructed in obeying the Saviour's divine commission by an eternal and fruitless controversy over 'plans' of obeying it; and many were beginning to feel sure that some, at least, of the opposition had in fact more reference to the almighty dollar than to the authority of the almighty Saviour. At any rate, as they had waited many years upon those who had talked so loudly about the Lord's plan, while doing absolutely nothing upon any plan, they resolved, after mature consideration and serious and prayerful conference, to wait no longer, but to go forward in the discharge of their duty, regardless of those who would not go themselves, and who claimed to be doing God's service by persistently hindering those who would."

Much of the talk of that day about plans seems meaningless and trivial now. It is scarcely intelligible to the present

generation. But the question of plans was a live issue then. The two addresses delivered the night the Society was organized gave considerable space to the subject. W. T. Moore referred to what had been done in earlier years. He said, "You say that we have tried Foreign Missions and failed. I beg pardon, but I do not think we tried very hard. True, we sent a faithful man to Jerusalem and also one to Jamaica, but did we sustain them there? While we were discussing the propriety of having a missionary society with a moneyed basis, our missionaries were starved out, and had to leave their work, which had been fairly started, and come home. This is precisely the way we have tried foreign mission work." L. B. Wilkes followed Mr. Moore, and said, "It ought to be made odious to oppose all ways of coöperation for doing missionary work. A man may be respected who prefers one plan of coöperation to another. Such a one is not only willing to do something in coöperation with his brethren, but he manifests common sense and candor to admit that some plan is needed to work by. But he who opposes all plans of coöperation and, therefore, opposes all coöperation is not religiously respectable."

There were those who held that there was no need of a Society to do work in the regions beyond; that the mission of the disciples of Christ was to the Christian, and not to the non-Christian world. It was their mission to teach their religious neighbors the way of the Lord more accurately. Robert Graham, one of the saintliest men of his day, and President of the largest school in which men were being educated for the ministry, on his way home from Louisville, said that he was not sure whether the organization of the Society was a step forward or backward. Others felt the same. They did not openly oppose, but they doubted the wisdom of what was done and stood aloof. Like Gamaliel, their policy was to let it alone, and let time disclose whether it was of God or no. They were unwilling to attack it, lest haply they might be found fighting against God.

The organization of the Society was on this wise: At the Convention in Cincinnati, in 1874, when it became apparent that nothing was going to be done, aside from passing a resolution, W. T. Moore called together a number of men who were known to be interested in Foreign Missions for conference and prayer. They met in the basement of the Richmond Street Church. After much earnest discussion and much prayer to God for guidance a committee was appointed to take the matter under advisement and to report at the next Convention. The committee appointed consisted of W. T. Moore, Joseph King, A. I. Hobbs, Thomas Munnell, and B. B. Tyler—an admirable committee for the purpose. Reference has already been made to W. T. Moore and to B. B. Tyler. Joseph King was pastor of the flourishing church in Allegheny, then one of the largest in the brotherhood. He was one of the first men among the Disciples to serve one congregation for a long period. Joseph King was a missionary enthusiast. A. I. Hobbs was pastor of the church in Bloomington, Illinois. He was a strong man in the pulpit and out of the pulpit. Thomas Munnell was Secretary of the American Society and had been Secretary of the Kentucky Society. He was a man of God and because he was a peacemaker, he was one of the children of God. He wrote much and wrote well. His article in the *Christian Quarterly* on "Indifference to Things Indifferent" is a masterpiece. It is a question if the *Quarterly* ever contained an abler or a more timely article. Before he became a Secretary and after, he taught young men who were preparing to preach the gospel. This good man sleeps in an unmarked grave to Central Illinois.

This Committee met in Indianapolis the following summer, and among other things prepared a tentative Constitution for the contemplated Society. In addition the Committee sent an address to the churches in which they said, "We do not think it necessary to discuss the importance of the work proposed. It must be abundantly evident that it is a work that is greatly needed. In fact, we can never be a truly missionary people until such a work is begun and energetically pushed to success.

We need, therefore, only to call your attention to the importance of beginning the work now. Now, indeed, is the accepted time, now the day of salvation.

As it is evident that in the very nature of things the work of the American Board must be confined, at least for the present, to promoting the coöperation of the churches, and such other work as may be accomplished in the Home field, we propose the establishment of a separate Board, to be elected annually by those who contribute to the special work of Foreign Missions. It is not proposed that this work shall in any way interfere with the work of the American Board or the American Convention. It is simply our purpose to do what the American Board cannot possibly do with its present responsibilities. We propose simply to help in the great work of spreading the gospel, and at the same time to hold our Convention at the same time and place as the American Convention, and will ask that Convention to give us a portion of the time to consider the subject of Foreign Missions.

If we can secure an annual income of ten thousand dollars, we can at once begin the work of Foreign Missions in earnest. Certainly this is not impossible. May we not confidently expect that there are at least a hundred men among us who will give one hundred dollars annually, to send the gospel to the heathen. This would give us ten thousand dollars. Then there are those who can give less sums than this. In fact, we do not think it improbable that twenty thousand dollars may be secured by the time the next Convention will assemble." The pastors of churches were requested to canvass their congregations for pledges for an annual amount for five years, and superintendents of Sunday Schools to enlist their schools.

At the next Convention, which was held in Louisville, a group of men met in the pastor's study in the First Christian Church, on the 21st day of October, to hear the report of the special committee that had been appointed in Cincinnati the year before. Among those present were Isaac Errett, W. T. Moore, B. B. Tyler, Thomas Munnell, F. M. Green, J. B. Bowman, W. F. Black, J. C. Reynolds, Robert Moffett, A. I. Hobbs,

J. S. Lamar, R. M. Bishop, W. S. Dickinson, C. S. Blackwell, Leander Lane, J. H. Garrison, John Shackelford, and David Walk. W. T. Moore presided and B. B. Tyler acted as secretary. Isaac Errett stated the object of the meeting, and gave some reasons why an earnest and persistent effort should be made in behalf of Foreign Missions. He said it was a time for prayer rather than for talk. If the undertaking was to succeed it must be born in the spirit of prayer and consecration to God. J. H. Garrison relates that as he talked in his own tender way about the dying love of Jesus, his heart became too full for articulation and many eyes swam in tears. There was a consciousness of God's presence, a conviction that what was being done was in line with the divine purpose. It was decided with unanimity that a society be organized to preach the gospel in foreign lands.

The Constitution that was formulated in Indianapolis the previous summer was adopted. That Constitution, with a few changes, is the Constitution* in force at the present time. The Constitution adopted then is as follows:

CONSTITUTION.

Article 1. The name of this organization shall be "The Foreign Christian Missionary Society."

Art. II. Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

Art. III. This Society shall be composed of Life Directors, Life Members and Annual Members.

Art. IV. Its officers shall be a President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary and a Treasurer, who shall be elected annually.

Art. V. The officers of this Society shall constitute an Executive Committee, who shall manage the affairs of the Society during the intervals of the Board meetings. A majority shall be competent to transact business.

* The Constitution now in force will be found in the Appendix.

Art. VI. Any member of the Church of Christ may become a Life Director by the payment of \$500, which may be paid in five annual installments; or a Life Member by the payment of \$100, which may be paid in five annual installments; or an Annual Member by the payment of \$10.

Art. VII. The officers of the Society and the Life Directors shall constitute a Board of Managers, who shall meet at least once a year for the transaction of business.

Art. VIII. The Board of Managers shall have power to appoint its own meetings, elect its own Chairman and Secretary, enact its own by-laws and rules of order, provided always that they be not inconsistent with the Constitution of this Society, fill all vacancies which may occur in their own body during the year, and if deemed necessary by two-thirds of the members present, at a regular meeting, convene special meetings of the Society. They shall establish such agencies as the interests of the Society may require, appoint missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the Society at each annual meeting a report of the proceedings during the past year. The action of the Board of Managers is subject to revision by the Society.

Art. IX. The Treasurer shall give bond in such amount as the Board of Managers shall think proper.

Art. X. The annual meetings of the Society shall be held at the same time and place as those of the General Christian Missionary Convention (unless otherwise ordered by the Board of Managers) and its proceedings may be published as a part of the proceedings of that Convention.

Art. XI. This Constitution may be amended at any regular meeting of the Society, by a vote of two-thirds of all the members present, provided such amendment shall have been first recommended by the Board, or a year's notice shall have been given.

The Committee on Permanent Organization, consisting of J. B. Bowman, B. B. Tyler, W. F. Black, J. C. Reynolds, and Robert Moffett, reported as follows: For President, Isaac

Errett, First Vice-President, W. T. Moore; Second Vice-President, J. S. Lamar; Third Vice-President, Judge Jacob Burnet; Recording Secretary, B. B. Tyler; Corresponding Secretary, Robert Moffett; Treasurer, W. S. Dickinson. The report was adopted, the persons named in the report being voted on singly.

These eight men represented the intelligence, the faith, and the devotion of the Disciples. Like Zinzendorf, they had one passion, and that was, that Christ might be glorified in the spread of the gospel and in the redemption of mankind. Like Livingstone, they were ready for any movement, provided it was a forward movement. Isaac Errett was the editor of the *Christian Standard*, the paper with the largest circulation in the communion. He was a great editor and preacher, and was widely and favorably known. His name was a tower of strength to the Society. W. T. Moore was the minister of the Central Christian Church of Cincinnati, at that time the largest and most influential church among the Disciples, and the editor of the *Christian Quarterly*, a publication that was read and respected by scholars on both sides of the Atlantic. J. S. Lamar was the minister of the First Christian Church of Louisville, the church in which the Society was organized, associate editor of the *Christian Standard*, and a speaker and writer of unusual power and charm. He was as well known in the South as Mr. Errett was in the North. Judge Burnet was an able lawyer and had been on the bench in the court of Common Pleas. B. B. Tyler was one of the rising young ministers in the communion. As a pastor and evangelist and writer he has fulfilled the promise of his youth. Robert Moffett was the Secretary of the Ohio Missionary Society, and a very strong man. There were few, if any, men among the Disciples superior to him as a preacher of the gospel. He had a clear and firm grasp of the fundamentals of the faith, and was as true to his Lord as the needle to the pole. Mr. Dickinson was a prosperous merchant in Cincinnati. He had served the American Society for years as its treasurer and the Central Christian Church in the same capacity. He lived to serve

the Society either as Treasurer or Vice-President longer than any other man.

Of the men who were present when the Foreign Society was organized, only three remain: W. T. Moore, B. B. Tyler, and J. H. Garrison. Of the original set of officers only two remain, W. T. Moore and B. B. Tyler. The receipts of the Society for the first year amounted to \$1,706.35. Twenty churches and one Sunday School sent offerings to its treasury. The churches were all in Kentucky; the Sunday school was in New York City. Besides the churches and the one Sunday School seventy-six individual gifts are reported. Of the seventy-six persons that gave that year all but eleven are gone. Two gifts from miscellaneous sources are reported. The entire receipts for the year cover less than a page and a half in the printed report.

It has been stated in the second chapter of this History that the American Society was organized to preach the gospel in destitute places in this and in other lands. The name suggested by the committee that drew up the original Constitution was The Christian Home and Foreign Missionary Society. There was in existence at the time an organization that was very dear to the hearts of the people. Its name was the American Christian Bible Society. There was some discussion over the name of the new organization. James Challen suggested the name, "American Christian Missionary Society." It was closest to the name with which all were familiar, and it was adopted. There was at first a Board of Managers for Home Missions and a Board of Managers for Foreign Missions. It has been shown, too, that the first work done was abroad. The reasons for discontinuing the work in Jerusalem and in Jamaica and Liberia have been stated. It was not till 1874 that there was any serious thought of organizing a Society for distinctively Foreign work. The year after the Foreign Society was organized the Convention adopted with unanimity this resolution, "That we most cordially invite these organizations to a close alliance with the American Christian Missionary Society in every

practical way; and still we look forward hopefully to the time when such a general coöperation of our churches shall be secured as may enable us to resolve these organizations into one, efficient for domestic and foreign work. The organizations alluded to were the Christian Woman's Board of Missions and the Foreign Christian Missionary Society. The dream of 1876 is likely to become true in 1919.

The three societies carried on their work independently and prosperously for more than forty years. The experiences of the leaders convinced them that more can be accomplished in coöperation than in competition. It was this conviction that led them to suggest the unification now in prospect. But it should be borne in mind that one society conducting the work at home and abroad was the ideal cherished by some from the beginning.

REASONS FOR ORGANIZING.

THERE were five reasons for organizing, as follows:
I. *The desire to obey the will of God.* The Disciples took the New Testament as their sole rule of faith and practice. As they read and studied it they could not fail to see that missions were written large on its pages. Every line of the New Testament was written by a missionary, and for a missionary purpose. What the vertebral column is to the human body, that the missionary idea is to the New Testament. For obvious reasons Jesus confined his own ministry to Palestine and to his own people. He said, "I am not sent but to the lost sheep of the house of Israel." Nevertheless his teaching and ministry had an outlook on the whole world. Thus he said, "And this gospel of the kingdom shall be preached in the whole world, for a testimony to all the nations; and then shall the end come." In sending out the twelve on their first tour, he charged them not to go into any way of the Gentiles and not to enter into any city of the Samaritans, but to go rather to the lost sheep of the house of Israel." But he said to these same men, "And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one flock, one shepherd." After his death and resurrection their field is the world. He said to them, "All authority has been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations; baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you." His parting charge in another form reads, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." In a third form it reads, "Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto

all the nations, beginning from Jerusalem." In another form still it reads, "Peace be unto you: as the Father hath sent me, even so send I you." And when he had said this he breathed on them, he said unto them, "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." In his last interview with them he said to them, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto all the uttermost part of the earth." The promise of God is, "Whosoever shall call upon the name of the Lord shall be saved." These pointed and pertinent questions follow, "How then shall they call on him in him whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written. 'How beautiful are the feet of them that bring glad tidings of good things?'"

The Disciples have always gloried in Paul; they have regarded him as the greatest among the sons of men. But Paul was a foreign missionary and praised God that to him was this grace given that he should preach among the nations the unsearchable riches of Christ. His ambition was so to preach the gospel, not where Christ was already named, that he might not build upon another man's foundation. He tells us that from Jerusalem and round about even unto Illyricum, he had fully preached the gospel of Christ. The apostles were all missionaries and spent their lives in the proclamation of Christ's saving grace and power. On Patmos John heard great voices in heaven and they said, "The kingdom of the world, is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."

In his New Commentary on The Acts President McGarvey refers to the Commission as given by Luke and adds. "We shall find that this Commission is the key to the whole narrative before us, that the acts of the Apostles here recorded are the counterpart of its terms, and the best exposition of its

meaning." It shows how the gospel was carried from Jerusalem into Judea and Samaria and Galilee, and later into Cyprus and Cyrene and Antioch, and later still into Corinth and Athens and Rome. The book of Acts is an inspired record of the missionary activity of the early church.

The Epistles were written to show the believers how to live so as to please God and to make their own calling and election sure. A great many problems arose in those churches. The members came out of Judaism and out of paganism. Because of their antecedents and differing ideals, it was not always easy for them to live in peace, and to work in harmony for the conquest of the world for Christ. The Epistles abound in exhortations. The Christians of that time were told what manner of persons they ought to be in all holy conversation and godliness. They were told to put off the old man, and to put on the new man. They were taught to grow in the grace and knowledge of their Lord and Savior Jesus Christ.

The Book of Revelation is a forecast of the final victory over principalities and powers and the world-rulers of this darkness. Christ must reign till every enemy is put under his feet. John saw the nations of the saved walking in the light of the holy city; he saw the kings of earth bringing their honor and their glory into it. He heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders saying, "Hallelujah: for the Lord our God, the Almighty, reigneth."

The New Testament contains such phrases as these: "The world," "all the world," "the whole world," "the earth," "all nations," "the people," "all peoples," "all flesh," "all tribes and tongues," "whosoever." We have these sweeping statements: "All Israel shall be saved," "and the fullness of the Gentiles shall be brought in."

It is impossible for any one to read the New Testament intelligently without discovering that it is a missionary book, and without discovering that it is the first and foremost duty of every believer to sound out the word of truth, the gospel of salvation. The Master said to his disciples, "Ye are witnesses

of these things.” So no one need be surprised to hear Alexander Campbell say, “The commission given to the apostles embraced the whole world as a mission field. ‘Go ye,’ said the great Apostle of God, into all the world, and preach the gospel to every creature. Wide as humanity and enduring as time, or until every son of Adam hears the message of salvation extends this commission in its letter, spirit, and obligation.” Isaac Errett spoke of Christ as the great missionary, of the Holy Spirit as a missionary, of the apostles as missionaries, of the first church as a missionary church. Many others who were familiar with the New Testament felt that the Disciples of Christ were not living up to their privileges, and they urged that concerted action be taken to send the gospel to some non-Christian people.

II. The second reason for undertaking work abroad was, *that it might help the work at home*. The Report for 1874 used this argument. It said, “We especially commend to our brethren the work of foreign missions in some way, as a means of awakening the missionary spirit for home as well as for foreign missions. Our efforts at home missions, spending so large a percentage of all our money on the field near where it was raised, has tended to contract the views of the churches as to the world-wide commission given by Jesus Christ himself. We are satisfied that a thriving foreign work will prove the best practical educator of our people in the missionary spirit, both at home and abroad. Let our hearts leap over the frontiers of district and neighborhood selfishness, let us put our hearts and our treasures into other lands, from which we may often hear the horrors and hardships of heathen life, and of their great need of salvation through Christ, and we will more fully realize the spirit of the great Foreign Missionary sent from heaven to earth.” Two years later the Annual Report said, “We desire to call emphatic attention to the necessity of cultivating more of the spirit of foreign missions. Our past history as well as the history of other religious bodies shows that home work alone fails, and is likely always to fail in developing the true missionary spirit. One reason is that the

spirit of the great commission is against it. The flow of true religious life is outward bound 'into all the world' and 'to every creature.' So years ago our brethren began sending the gospel into Asia, Africa, and the isles of the sea. Partial and temporary failure wrought discouragement instead of manful determination. A deadly regurgitation of the missionary life set in, demanding that our means all be spent in our own country, in our own respective States, then to the counties, until now not a few are unwilling to let a dollar go out of their own vicinities, and scarcely out of their sight, and that too, right in the midst of much preaching on the commission. But the preaching has been chiefly concerning the conditions of pardon, while the phrases, 'all the world,' 'every creature,' and 'whosoever' have but seldom been emphasized to encourage the work of foreign missions as Christ evidently intended. In the deep and well-grounded conviction that Foreign Missions will not only meet this last will and testament of Jesus Christ in other lands, but will be the directest route also to success in home work, we suggest that the convention most earnestly urge the brethren to do, not less for at home, but more abroad; to do the necessary home missionary work by the extra exertions of the ministry of the several counties, and give to the Home Board all the money they possibly can for the great West, the needy South, and for the stirring, skeptical East; also to give liberally to the Foreign Board for the countries that know not God. Such sentiment must be cultivated and such work performed if we either please God, or save the world abroad, or advance the work at home."

Robert Milligan was a man of mark among the Disciples of Christ. Most of his life he was training men for the work of the ministry. He was an ardent advocate of missions at home, and, as might be expected, an ardent advocate of missions abroad as well. In one of his eloquent addresses he said, "Thank God, the field is the world. And I rejoice to believe, that the Apocalyptic angel is now on his way throughout the midst of heaven, having the everlasting gospel to preach to every kindred, and people, and nation. Brethren, let us speed

his flight by sending into foreign fields as many missionaries as we can. The more we do abroad the more we will do at home."

For twenty-five years Isaac Errett was the most influential man among the Disciples. Through the *Christian Standard* he spoke each week to a mighty constituency. For three years he had been the Secretary of the American Christian Missionary Society, and for two years its President. All his life he was profoundly interested in Home Missions. He knew the value of Home Missions to the well-being of the Nation. No living man was better qualified to speak on the subject than he. This is what he said: "Until our missions in Jerusalem and in the island of Jamaica were undertaken, nothing had been done worthy of mention in organized home missionary work; but along with these missions we carried on the home missionary work successfully. We never did as much to plant the gospel in destitute home regions as during the years that we sustained those foreign missions. The records show that these years that we sustained those foreign missions were years of unparalleled success in raising money, and of unparalleled prosperity in home missionary work. In an evil hour, under the pressure of adversities to which our faith was not equal, we abandoned our foreign missions, and from that day to this we have been smitten with confusion and cursed with barrenness in our home work. I do not mean that nothing has been done, but that nothing has been done to fulfil the promise of those years in which we were stretching out our hands to the need of other lands. Some of the strongest States report less than one thousand dollars this year for mission work in their own borders—and these are the very States in which have been heard the loudest complaints about the folly of wasting money in foreign missions that is so much needed at home. I have no reason to believe that God will ever lift the curse away from us that has brought blight and desolation everywhere to our enterprises, until we repent of our folly and begin to act a part worthy of us under the broad commission, 'Go ye into all the world, and preach the gospel to every

creature.' As a friend of Home Missions therefore, anxious to remove the obstacles to their success, I am an earnest advocate of Foreign Missions." Mr. Errett said further, "It is not true, that if we do nothing abroad, we shall do more at home. On the contrary, it is certain we will do less at home; for, in refusing to do anything abroad, we dwarf our sympathies, we blunt our consciences, we paralyze our faith, we smother our heroism, we enervate our philanthropic impulses, we gratify our selfishness, and we have less faith, less sympathy, less conscience, less heroism, less benevolence, to draw upon for home work. We bring to it a weakened moral nature, and a strengthened selfishness, and the home yield is lessened. For ever and ever it is true, that there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty'." Among the friends of missions it seemed as self-evident as any primary truth, that no people have ever been blessed in their home enterprises without a foreign missionary spirit and work.

III. *The American Society was not in a position to undertake any work in the foreign field.* The Society was carrying on work in many States of the Union and in the Territories and in Nova Scotia and New Brunswick and Prince Edward Island and in what was then Western Canada. The year the Foreign Society was organized the receipts of the General Convention were only \$4,671.10. In 1860 its receipts amounted to \$16,000; the next year on account of the Civil War and for other reasons they fell off more than one-half. Convention after Convention recommended that a mission or missions be established in some non-Christian land. The Board was willing and eager to carry out these recommendations, but did not see how it could with its small income. One Convention adopted a resolution which said, "As our State missions increase in number and efficiency, the legitimate work of the American Society will be abroad. Not forgetting unoccupied territory on our own land, we should look to the foreign as ultimately our legitimate field. Moreover the foreign mission is the basis of any successful plea for the existence of the

American Society." The members of the American Board gave every encouragement to the men and women who were planning to organize a society to do what they were not able to do.

IV. Another reason was that the *Disciples might preserve their self-respect*. This was not among the strongest reasons, but it was a reason and was not without considerable weight. They were living in the century of Carey and Judson and Morrison and Duff and Moffat and Livingstone and Williams and Hunt and Patteson and Selwyn and Geddie. Missions were in the air. Glorious reports were coming from India and China and Japan and Africa and the South Seas, and they had no share in the work done or in the sacrifices involved in the doing of it. They had much to say about the necessity for absolute obedience to every command of God. They argued that no word of God was void of power or could be set aside with impunity. A favorite text was, "To obey is better than sacrifice, and to hearken than the fat of rams." But here was the Commission and no effort to obey it. The people who insisted with the utmost vehemence that members of other communions must keep the commandments if they would have a right to the tree of life, were not going up to the help of the Lord, to the help of the Lord against the mighty. Those who wished to be loyal to Jesus Christ were not content to stand aloof while so much was being done to give the gospel of the grace of God to the nations that had long been sitting in darkness and the shadow of death. When their religious neighbors asked them where their missionaries were at work? and what they were doing? and how much money the churches at home were raising for Foreign Missions? they were ashamed to tell them the truth, and changed the topic of conversation.

V. Another reason still was that *intelligent Christians wished to enjoy the culture that can come from the missionary propaganda and from no other source*. Many of the promises of God had no meaning and no value for them so long as they were doing nothing to advance the frontiers of the Kingdom. The great promise, "Lo, I am with you always, even unto the

end of the world," can be claimed only by those who go as far in the way of duty as God calls and the way opens. The command that precedes that promise is, "Go ye therefore, and make disciples of all the nations." The same is true of other promises. The prophecies concerning the spread and triumph of the gospel could not greatly interest people who were making no contribution to their fulfilment. Such persons could not consistently pray that their representatives might be guided and assisted in making known the mystery of the gospel, or in praying that the word of the Lord might have free course and be glorified. Speaking on this point Mr. Errett said that ever since he had given this subject thorough examination, he had a profound and unfaltering conviction that the Disciples would never reach the culture in faith, in self-denial, and in godliness that they need and are capable of, and would never occupy the position before the religious world which, so far as their principles are concerned, they were entitled to occupy, until they gave themselves heartily and permanently to missionary work in the broadest sense of that phrase; until their hearts and homes and pulpits and pews and presses were aflame with zeal for the spread of the gospel in all the earth; until the ancient order of things was reproduced in that supreme consecration to God which not only spends money freely, but offers life freely, and welcomes toil, privation, imprisonment, aye, martyrdom, if only Christ be preached and the gates of salvation be thrown open to all the world. Mr. Campbell gave it as his judgment that no man can thoroughly enjoy the blessings of the Kingdom of God who does not intelligently, cordially and effectively embrace the missionary cause.

Doubtless there were no other considerations that assisted in compelling action; but these five were the principal ones.

WORK BEGUN.

I. IN ENGLAND.

THOUGH the Society was organized to carry on work chiefly in non-Christian lands, its first work was done in Europe. That was from necessity and not from choice. The Student Volunteer Movement did not come into existence until eleven years after that time, and consequently there were no applicants for work in any non-Christian land. When the Society was organized, Henry S. Earl was present and intimated his purpose to go to England as an evangelist. He had preached for three years in England and Wales and Ireland and Scotland, and ten years in Australia, with many evident tokens of Divine approval, and was eager to return to England to establish churches in unoccupied fields. It was his intention to go whether the Society was organized or not, and he had made all arrangements for his passage. He had funds of his own upon which he was prepared to draw freely, and he trusted God to provide whatever might be lacking. The officers of the Society approached him and begged him to select some other field than England. They assured him that, if he would consent, they would make an appeal to the Convention and, in all probability, would secure enough to pay for his outfit and passage and support for one year. They said to him that in their judgment a mission to England would not appeal to the brotherhood, as many would not look upon England as a foreign field. He informed them that he had considered the field of his future labors carefully and prayerfully, and had decided that England should be that field, and that it was his purpose (D. V.) to sail the coming month. They asked him to give further consideration to the matter and report to them if a change of mind should take place, but, if not, they wished him success in his undertaking. A resolution to the effect that Mr. Earl be appointed a missionary

to England, and that the Society furnish him such aid as was in its power was adopted. At the close of the Convention he was set apart for the work by the laying on of hands and prayer, and thus was commended to God and to his service. While the Society made no definite promise of pecuniary aid, because as yet it had no funds, and what money might come in would be expended in heathen lands, as a matter of fact it did send him five hundred dollars that year, and nine hundred the next, and kept on increasing until it paid him a regular salary. In justice to Mr. Earl it should be said that he put \$15,000 into the work in England first and last.

The day the Society was organized Calvin S. Blackwell, a recent and promising graduate of Oskaloosa College, volunteered for any field where his services might be needed. He stated that from a child he had a burning desire to become a foreign missionary. He was accepted and formally set apart for the ministry in the regions beyond. His ordination was the supreme moment of the Convention; those who were present will never forget it. Within three weeks Enos Campbell was asked to go to Japan and Mr. Blackwell was instructed to prepare to go with him. In the meantime he was to give attention to the study of medicine. A little later John H. Hardin was asked to go to India, and signified his willingness to go. Arrangements were made to send J. S. Lamar to Italy. One man offered to bear one-third of the expense of the work in England and the proposed mission to Rome. Charles Louis Loos was asked to go to Germany. A friend promised five thousand dollars towards the maintenance of a German Mission. For various reasons no one of these men ever saw the field. As a result, the hopes cherished by the officers and friends of the Society came to naught.

On reaching England, Mr. Earl went to Bath first, with a view to opening a work in that city, but later selected Southampton as his field. He rented the Philharmonic Hall, a building that seated two thousand. After a few weeks the hall would not hold the people. His preaching captured the city. Besides the local people, many captains and officers and

crews of ships from India, China, Japan, Africa, the West Indies, France, Italy, Spain, Norway, and America, when in port, attended the services. Thus the truth was spread abroad, and no doubt in many cases it brought forth fruit after many days. Mr. Earl paid the rent of the hall, the advertising, and all the expenses of the mission. The first year he invested two thousand dollars of his own funds in the enterprise.

Some friends were greatly impressed by the work in Southampton, and expressed a desire to see a thousand such churches established in England. One man offered to give fifteen thousand dollars a year if the Society would contribute an equal amount. The Society was not in a position to meet his offer. But because of the dearth of men for any non-Christian field and because of the remarkable success of Mr. Earl's work, a second man was sent to England. This was Marion D. Todd, who opened the work in Chester. Mr. Todd was a great teacher of the Bible, as well as a most logical and impressive preacher. He and his wife practically gave their lives to the cause they had espoused. The friends in England will long remember their untiring and self-sacrificing labors. Early in January, 1878, Mr. Todd left America for England. He continued in the work in Chester for three years, when the failure of his wife's health compelled him to resign and return home.

Early in the history of the work, Timothy Coop, a wealthy and philanthropic Englishman, visited Southampton several times, and became profoundly interested in Mr. Earl and his work. At the suggestion of Mr. Earl, Mr. Coop visited Cincinnati for a conference with the officers of the Society. He expressed it as his mature conviction that a larger work should be done in England, and made known his readiness and desire to contribute a considerable sum annually, if the Society would send three more men to the assistance of the two already there. Although the proposal contemplated a deflection from the original purpose of the Society, it appeared to the Board so liberal, covering as it did the greater share of the entire expense they were asked to assume, and as

compliance was so earnestly sought by a brother who stood among the foremost in all present and prospective Christian endeavor, and as the efforts already put forth had demonstrated the wisdom of enlarged undertakings in that country, the Board promised to send three men to England as soon as they could be found.

The first man to go was W. T. Moore, the man who had been so active in the organization and management of the Society. He resigned the pastorate of the Central Christian Church of Cincinnati and went to England to assist in the work that was being done there. As Mr. Coop lived in Southport, and as he wished a church established in that city, Mr. Moore settled in Southport and continued there for a time. He preached to great audiences in the largest hall in the city. While living in Southport he preached once a week for some months in Liverpool. In his leisure hours he edited a paper called *The Evangelist*.

The following men were asked to go to England: Thomas Munnell, B. B. Tyler, Alanson Wilcox, O. A. Burgess, Enos Campbell. Winthrop H. Hopson was asked to go to Scotland. The following were asked to go to Chester to fill the place left vacant by the resignation of M. D. Todd; Joseph King, R. S. Groves, J. W. Allen and T. D. Garvin. No one of them accepted the call. J. M. Van Horn, the successful minister of the church in Ravenna, Ohio, was asked to go to Chester and consented. He was appointed on the 7th of April, 1881, and in a few days was on his way to take up his work. All the time the Board and other friends of the Society were longing and praying for the time when the Disciples would have their missionaries along the Nile and the Ganges and in the crowded cities of China and Japan. The main purpose for which the Society was constituted was never out of mind.

When Mr. Moore left Southport for Liverpool, J. H. Garrison took charge. He was employed by the Church and not by the Society. When Mr. Moore went to London, W. H. C. Newington took charge in Liverpool. Mr. Moore moved to London on the 4th of July, 1881. Besides serving the West

London Tabernacle as its minister, he founded and edited the *Christian Commonwealth*, one of the ablest religious papers published in Great Britain. It was thought that in a few months the work in London would be self supporting and would need no further assistance from the Society.

At the annual convention following Mr. Coop's visit to Cincinnati, while the president was delivering his address, he was handed a cablegram which read: "Isaac Errett: Say to the convention that I subscribe one thousand pounds, and read Colossians 4:12 and 2 Thessalonians 3:1. Coop." The cablegram created immense enthusiasm. At the moment of its arrival Mr. Errett was urging that \$20,000 be raised the coming year and expressing his conviction that the Lord would assist them if they would do what they were able. The Scriptures to which reference was made read as follows: "Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God," and "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you."

In this connection it may not be amiss to say that Timothy Coop was the first man among the Disciples of Christ to give his money in the thousands each year for missions. Other men may have had as much of this world's goods, but if so they did not give on the same scale. When he was asked how he could give so much, he said, "I shovel out, and the Lord shovels in, and the Lord has a bigger shovel than I have, and so my resources are never exhausted." His two sons have followed in his steps. It was owing to the fervent appeals and the unusual generosity of the Coop family that so much was done in Christian England.

(Continued in chapter on *Expansion*, page 125.)

II. IN DENMARK.

The next work was done in Denmark. Dr. A. O. Holek, a Dane by birth and education, had lived in Cincinnati for eight years. He was a man of faith and earnest piety and

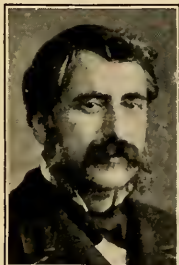
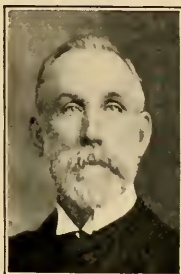
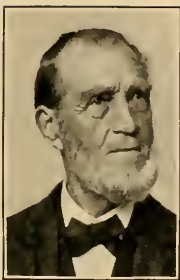
endowed with superior intellectual ability. Dr. Holek was asked if he would return to his own land and people as a missionary and consented. He gave up his medical practice, and opened a mission in Copenhagen. Dr. Holek continued in the work till his death.

After he had been in Copenhagen for several months he reported that he found many obstacles in his way, and the chief was the want of faith among the people in the word of God. He said that the plea for the Bible and the Bible alone was about the most difficult that could be made, since the people appeared to be willing to accept any religion rather than that taught in the Sacred Scriptures.

In his work he had to face much bitter and persistent opposition. Denmark has a State Church, and Dissenters have difficulty with regard to marriages, funerals, and baptism. The Danes, he said, regard baptism as the sin against the Holy Spirit. For this sin there is no forgiveness, either in the present or in the coming age. If children are not christened, they are heathen; and if they die unchristened, they are damned. His own mother said to him that, if he had a child, she would steal it and have it christened. She could not sleep till this was done. According to the views of the State Church people are regenerated in baptism, and are kept in a saved state by observing the Lord's Supper. Dr. Holek was brought before the civil court for baptizing a minor. Some rude fellows threatened to throw him out of the window. The court decided in his favor.

Dr. Holek preached in Copenhagen and in Lyngby, a place eight miles distant. He printed a church paper and some tracts and a small hymn book. Dr. Holek was as princely a soul as one often meets. Like the apostle he was "a sweet savor of Christ unto God, in them that are saved, and in them that perish: to the one a savor from death unto death; to the other a savor from life unto life."

(Continued in chapter on Expansion, page 131.)



ENGLAND, DENMARK AND TURKEY.

Reading from left to right, beginning at top: Henry S. Earl, M. D. Todd, J. M. Van Horn, Edwin H. Spring, J. J. Haley, J. H. Versey, L. W. Morgan, Dr. O. A. Holck, C. C. Micklesen, G. T. Walden, R. P. Anderson, G. N. Shishmanian, Dr. Garabed Kevorkian, William Durban.

III. IN PARIS.

The third field entered was Paris. The man selected to open the mission in France was M. Jules DeLaunay. He was a Frenchman by birth and had been educated for the priesthood in the Catholic church. Madame DeLaunay was an Englishwoman. Both were baptized in a Baptist church near Providence, Rhode Island. Before volunteering for work in Paris they united with the Central Christian Church of Cincinnati. When they offered themselves to the Society, they were told that there was only \$300 in the treasury available for their support, but that if they went to Paris under the auspices of the Society all moneys contributed especially for them would be forwarded. The Board did not think for a moment that they would go on those terms; but they did and with enthusiasm. This arrangement not proving satisfactory, they were paid a regular salary.

There was some outspoken objection to their being sent to Paris as missionaries of the Society. They had spent some months visiting the churches. They did that at the request of the Board, that they might get acquainted with the people with whom they were identified and thus create a constituency for themselves. They were not known by the churches to which they were sent, and did not always adapt themselves to the notions and practices of the people with whom they had to do. The Board believed that most of the prejudice against M. DeLaunay arose from the fact that he was a Frenchman, and not an American. In a semi-humorous vein the Board wrote in the Annual Report as follows: "Many of our brethren are peculiar on one respect. They seem to believe that the gospel is for American-born citizens, though an Englishman may occasionally be converted to Christ; but as for other people, they are not expected to have any part or lot in the matter, at least until the Millennium period, and at that time everybody is expected to speak the English language. During the present days of darkness and struggle it is considered rather impertinent in a German or a French-

man that he knows anything about Christianity, or that he ever can be of any use in the Lord's vineyard. It might help those sensitive English-speaking people to remember that those other people have precisely the same opinion about them."

It was on the 13th of November, 1877, that M. and Madame DeLaunay were appointed. In a few weeks they were established in the Latin Quartier of Paris. Because of the rigid police regulations and the hindrances thrown in their way by the Catholics, it was two months before M. DeLaunay was able to rent a hall in which to preach the gospel. At the end of the first three months the hall was found too small, and the Mission was moved to a more commodious place. The work was hampered by the laws of France. Converts, when made, are made known in private, and any distinctive teaching could be set forth before only twenty persons, and then only in his private apartments. In a year or two he had an audience of about 350, and a Sunday School attendance of 150, and a Young Men's Christian Union of 18 members, and a Sewing Circle of 25 members. A small church was organized and a class of candidates for baptism was under instruction. There were evangelistic meetings in the hall three nights each week. In addition, M. DeLaunay conducted a Bible class. He was able to place the New Testament in the hands of two hundred persons, and two-thirds of the number brought their New Testaments to the services with them.

On the 13th of May, 1879, Miss Annie C. Crease was engaged to assist in the Mission for one year. Her salary was paid by the Christian Woman's Board of Missions. A man was engaged also, but he hindered rather than helped, and was dismissed.

(Continued in chapter on Expansion, page 136.)

IV. IN TURKEY.

The fourth mission was opened in Constantinople by G. N. Shishmanian, an Armenian. Mr. Shishmanian confessed his faith in Christ before he came to America. After being

baptized in Texas by Kirk Baxter, he attended the College of the Bible in Kentucky for two years. He spent several months visiting among the churches in Kentucky, Indiana, Illinois, and Missouri. On the 1st of August, 1879, he was appointed an agent of the Society to carry the gospel into Turkey. On the 24th of October of that year he arrived in Constantinople. He spent the first few weeks in Pera, and then moved to Stamboul and began his work in that part of the great city. The Lord's Supper was administered on the 29th of February the following year for the first time, with 15 present. The attendance at the preaching services and at the Sunday School was good. The day school had as many pupils as he could take—35 in all. There was a social meeting on Monday evening and a Bible Class on Thursday evening. Mr. Shishmanian made good use of tracts, which were eagerly read by the people into whose hands they fell.

It was partly through the influence of Professor McGarvey that Mr. Shishmanian was appointed. Professor McGarvey endeavored to stir up the churches in Kentucky and in other States to contribute to his support. His gracious assistance afforded much relief to the Executive Officers of the Society.

(Continued in chapter on Expansion, page 138.)

V. IN MEXICO.

In August, 1880, Francisco de Capdevila, who had for a brief period been qualifying himself to conduct an independent mission, and was appointed to labor in Mexico, set sail from Liverpool, England, for the city of Acapulco, on the Pacific Coast. As he had repeatedly expressed the conviction that he would only need a sum of money sufficient to procure a passage to that country, where he could, by teaching, not only lay a broad and firm foundation for his future progress, but also provide immediately for himself the necessities of life, and sustain the preaching of the gospel, he was appointed without salary. The amount placed in his hands was enough to carry him to his destination, and to discharge the various expenses incident to the beginning of an enterprise such as he

contemplated. Unfortunately, it soon appeared that Mr. de Capdevila had not adequately measured the extent and violence of the opposition to the preaching of the gospel in Acapulco, or the difficulties to a stranger of establishing a self-sustaining school there. Notwithstanding, seven baptisms soon followed, and he obtained for a while a tolerable livelihood by teaching the English language and some other branches not taught there by anyone else. But being greatly disappointed in his purposes, and being informed of the Society's inability to furnish him even a partial support, he resigned his labors in Acapulco and requested the Society to relieve him of any further responsibility. This was done.

In selecting men for England and Denmark and France and Turkey the Board felt that it had been singularly fortunate in procuring the right persons to serve as missionaries. They were impressed with the conviction that in this matter they had been guided by an overruling Providence. When they made their selection of men and urged them to go and occupy the fields intended for them, in every case there was something that hindered, and those selected were either unwilling to go, or else the Board found themselves unable to send them. But the men who came and said, "Send us," were the only ones that were provided for, and they rendered excellent service. No one, it was said, should be astonished if this fact has had its influence on the minds of the Board, and as a result the Board has come to believe that the only persons fitted for the self-denial and holy consecration involved in true missionary work are the ones who offer themselves voluntarily to the Lord. One other thing should be stated: At that period whenever a native of some foreign country was found, it was thought that he should be taken up and sent back as a missionary. That notion prevails no longer.

SLOW GROWTH.

THERE was growth from the first, but it was slow. The hearts of many were made sick by hope deferred. The records show that the men who were the principal movers in the formation of the Society were not animated by extraordinary hopes of immediate success in the work proposed. They knew only too well the difficulties that had to be overcome, and not the least of these was the want of a proper appreciation of the work by those who were expected to come to its support. In fact, it was understood from the start that the work of the Society embraced not only conversion to Christ in the foreign field, but also conversion to real missionary work in the home field.

The opposition and indifference that had held the ground for so long a time did not give place to active sympathy and hearty support when the Society was organized. At the first anniversary of the Society the President spoke in this pathetic strain, "In attempting to address you on the question of Foreign Missions, I am aware that my theme is not popular. I know that even among the intelligent and upright of those who, although not Christians themselves, are, nevertheless, well-wishers to Christianity, a large majority are either hostile or indifferent to foreign missionary enterprises, regarding them as chimerical, and as involving heavy outlays of money, of labor, and even of life, with contemptibly small results. I know, too—and this is more surprising and discouraging—that among those who profess to be Christians, and notably in our own ranks, it is much the smaller number that take an interest in such missions. If the majority ever pray 'Thy will be done on earth as it is done in heaven'; if they ever ask the Lord to fulfil his promise, that 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ,' it cannot be regarded as an 'effectual, fervent prayer,'

for it is not the prayer of faith. They have not the least idea that it will ever be unless they have some theory of purely supernatural conversion, through the direct power of Jehovah, without Bible, or preacher, or church; for they set themselves sternly against every effort to supply these means of conversion to the perishing millions of earth, absolutely refuse to lift a finger towards the answer to their own prayers, and, many of them, denounce all such efforts as foolish and vain. I deliver this address under the conviction that many—perhaps a majority—of those to whom I speak belong to this class, and will feel that they are described in what has been said; or, if they think my picture an unfaithful one, it is because I have sketched them as inconsistent in praying in one direction and looking in another, whereas in fact, they have not faith enough in foreign missions, even to pray in their behalf.”

The next year W. T. Moore wrote as follows: “The fields are indeed white for the harvest, but the laborers are comparatively few. So far, we, as a people, have three foreign missions in successful operation. But is this all? We repeat the question, ‘Is this all?’ With a brotherhood numbering 500,000, sharing largely with other religious societies the wealth and intelligence of the country, holding firmly the doctrine that the gospel is the power of God unto salvation, and rejecting all humanisms in religion, we stand before the world to-day with three foreign missions as evidence of our faith in the great plea we make. Again, let us ask, Is this all we have to show in proof of our desire to convert the world to Christ? Well may we ask the question, ‘What do ye more than others?’ Or we might ask the question differently, and yet blush at the answer we are compelled to give. Let us try another form of the question and see how we stand. Are we doing as well as others? Let the answers that come from Japan, from China, from India, from Africa, from everywhere, except this country, echo and reëcho through our heedless ears until we have awakened from our lethargy and have entered upon a work worthy of the great cause we plead.

“But we think we hear some one responding to all this with the oft-repeated cry, ‘We have the truth, we have the truth, we have the truth.’ Of course we have the truth, and just as certainly as we have it, we are keeping it to ourselves. It may be that we are not trying to do this, but we are clearly not trying to give it to others. Shall this state of things continue? Is there to be no end to our mere professions while the world remains without God and without hope? Brethren, are we paralyzed by our endless discussions of methods? Has life left us, except when the ghosts of plans flit before our vision? Or is it impossible for us to get up any enthusiasm, except in cases where some personal interests are involved? Where is the benevolence of the gospel? Where the unselfishness of Christian devotion? Where are the sacrifices of self-denial? We are afraid that it is largely true now as in the days of Paul, ‘All seek their own, not the things which are Jesus Christ’s.’ ”

Among the reasons for the slow growth of the Society the following may be named:

1. *The ideals of the Disciples were too small.* In 1857 the whole brotherhood was asked for twenty thousand dollars for Home and Foreign Missions. That was when the brotherhood was said to be wealthy, and some “alarmingly rich.” That year the receipts amounted to only \$7,050.28. One year later it was stated by one who was in a position to know that the Disciples were not giving for all missionary purposes, State and National and Foreign, more than from fifteen to twenty thousand dollars a year. This was said to be a trifling sum for a great people—especially now, in the middle of the nineteenth century, when all the world was astir, and the moral and religious phenomena of society presaged such outpourings of judgment and mercy too, as should allow none to remain at ease in Zion. The most hopeful man of his time, and the man with the largest vision, expressed the hope that in a few years the Disciples of Christ would be giving fifty thousand dollars a year for missions. In 1860, when the receipts were less than sixteen thousand dollars the Board said, “We con-

gratulate the brethren on the peaceful close of another year of uninterrupted and enlarged prosperity. The current of success has been disturbed by scarce a ripple on the surface. There is hardly enough of adversity to mellow the prosperities of the year. There is so much of unmixed good in our lot, that if we are not very thankful and very humble, and very benevolently responsive to the goodness of our God, we can scarcely dare to hope for equal tokens of favor in time to come." There was need of a voice like Carey's ringing out like a fire-bell at midnight and calling the churches to undertake something *great* for God, something commensurate with the benefits received and the ability possessed.

2. *The extreme conservativeness of the management.* The Society was ten years old before it had a man giving his whole time to its interests. The first report said, "What is needed now most of all is just one man of eminent fitness, consecrated to the work, who will devote his whole time to organizing, developing and carrying into efficient operation all the available resources for the work of the entire brotherhood." The man of eminent fitness was not found.

Robert Moffett and W. T. Moore served without salary. While Mr. Moore was the Corresponding Secretary one hundred dollars was paid a bookkeeper, who opened the mail and entered the receipts and made the payments. When Mr. Moore resigned and went to England, W. B. Ebbert, his successor, was engaged for a part of his time only. Mr. Ebbert was a business man and did his work for the Society evenings and in leisure moments during the day. For part of the time he served he was paid at the rate of five hundred dollars a year, and the remainder of the time at the rate of eight hundred dollars. One of the first things the Board did after his resignation was to reduce the salary of his successor, whoever he might be, to five hundred dollars.

One thing was settled, the Society would not go into debt. The Board would undertake no work requiring any expenditure beyond the cash in hand and in the bank. The Board said that any argument upholding the employment of credit

for missionary transactions was spurious and dangerous. The Board would walk by sight and not by faith. It would not launch out into the deep, but would timidly hug the shore. The largest missionary Society adopted the opposite policy many years ago and have had ample reason to be satisfied with their choice. It adopted the policy of faith, the policy of sending out all the men and women who appeared to be chosen of God for the work, in faith that he would supply the means necessary for their support. When the contrary principle was adopted and men were kept back, the deficits were heavier than before and the staff was smaller. Dr. Anderson of the American Board said that all the advances made by that Board were made by getting into debt. The debt was paid, and the Board went on to larger things.

The Society was ten years old before it had an office of its own. The Board met in one of the storerooms of the Standard Publishing Company. The members sat on boxes or in the windows. The Recorder used his knee for a desk. The Corresponding Secretary did his work at home. Circulars were printed by hand on a hectograph. No wonder the results were small; they were in proportion to the vision and faith and efforts of the leaders of the enterprise.

The first great forward step taken by the American Society was taken by the employment of agents who went in and out among the churches urging the claims of the work and collecting funds for its maintenance and enlargement. Mr. Errett, who was peerless as a solicitor and advocate, had his assistants, and to them in no small measure was the credit of the achievement due. He said that while he always desired to see the churches schooled into systematic benevolence, so as to avoid the cost of agencies in the collection of moneys, he was satisfied that that was impracticable.

When David Staats Burnet succeeded Isaac Errett as Corresponding Secretary of the American Society, the receipts fell off one-half the first year. And why? Because he could get no agents to work in the field. Four or five able men accepted the position, and soon resigned. The Foreign Board

learned that there is such a thing as sowing sparingly and reaping sparingly. It boasted that the cost of administration did not exceed three per cent. The boast was true; it was also true that the receipts were smaller than they should have been. It was a mistake to think that men who had their own affairs to look after would do the work that agents of the Society should do.

3. *The spiritual condition of the churches.* The Convention of 1876, referring to the condition of the churches, spoke of the apathy manifested by the members concerning the work of the Lord, both at home and abroad, and recommended that all the preachers on a certain Lord's day in December call the attention of the congregations to which they ministered to the vast importance of a genuine revival of a true spiritual life among the people of God. It was recommended that the remainder of the week be devoted to meetings for the confession of sins and fervent prayer to God for his blessing; that churches without pastoral care be visited and that an earnest effort be made to arouse them to a more vigorous spiritual life; and that every family of the church be visited by the preachers and elders and the necessity of a daily reading of the Bible and family and closet prayer be urged upon them. It has been well said that missionary advance abroad depends upon spiritual advance at home. The increase of men and means follows upon seasons of revival, of the reading of the word of God, or united and believing prayer, and of personal consecration to the Lord's service.

4. *Another cause was the financial depression which prevailed in the cities and throughout the country.* The crisis in business was unprecedented. The Reports refer to this matter year after year. Towards the close of the period under consideration the skies appeared to brighten somewhat. One Report uses these words, "The clouds of adversity and ruin which filled the commercial horizon—now spanned by a gracious bow of promise—have, till lately, been full of threatenings, and seemed ready to burst with a new and untold disaster." Because of the financial panic many felt disposed to

husband their resources and they began their economies by cutting off or cutting down their missionary offerings.

5. *One other reason, and perhaps the greatest of all was this, The cause of missions had not been laid upon the consciences of the men and women in the churches.* There was a time when it was said that there was only one paper published by the Disciples of Christ that was in favor of missions. A college president wrote a book on the Great Commission. According to the author the apostles were required to do three things: To make disciples, to baptize, and to teach. In that treatise the missionary element received no emphasis. Lexicons and grammars and commentaries and histories were not employed to enforce the duty of going into all the world. The preachers did not set forth the teaching of the Scriptures on this subject in every sermon as the Fathers did the terms of pardon. Because of the lack of education, Christian men were not ashamed to say, "We do not believe in Foreign Missions," "We have heathen at home, why then go elsewhere?"

As the close of the sixth year of the Society's existence there were twelve persons connected with the work in England, Denmark, France, and Turkey. That year the receipts amounted to \$13,103.74. The receipts from the beginning amounted to \$46,252.24. That was what a half a million Disciples of Christ accomplished in that time.

THE PROBLEM OF MEN AND THE PROBLEM OF FINANCE.

1. THE PROBLEM OF MEN.

THE Report for 1879 contains these earnest words: "We beg leave to call attention to our want of an earnest consecration to the service of the Lord. Acknowledging that the world is lying in sin and wickedness, we are content with a feeble effort to work out our own salvation. Unwilling to deny our duty to our fellow men, we, perhaps unwittingly, divide between those near and those afar; and now, unmindful of the force of our conclusions, we rest supinely in our effortless Christianity. Let us cease to count our numbers or our power, and humbly apply ourselves to the redemption of the race. Instead of reiterating the perfection of our faith, let us rather lend a helping hand at the overthrow of error; let us send forth a host of warriors of the Cross to subdue the powers of darkness, and erect the standard of our faith on the ruins of superstition. We deplore the apparent absence of that spirit of heroism which ever accompanies the grand achievements of Christianity; and we beseech the young men, who are ministers of the grace of God, to give ear to the cries that come to us from the regions of darkness and helplessness, to attend to the entreaties of their own conscience, which are the promptings of the spirit of love, and to present themselves living sacrifices in the cause of the Master. To the help of these, our men of gain, tillers of the soil, and watchers of the tides of commerce, will come, reckoning their possessions by their gifts, and glad to aid in holding forth the word of life to the perishing. 'Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest.' "

It was felt that the time had come for pushing our advance column into some pagan land, where the people know not God nor his Son whom he has sent. It was held that nothing would so touch the hearts and develop the missionary spirit of the people as to go to them, and say, "We want means to send the gospel to those who have never heard the name of Jesus Christ."

The men needed to lead this column could not be found. Calls were made at the Conventions and through the papers; there was no answer. The churches were not offering the petition taught by our King, "Pray ye the Lord of the harvest, that he send forth laborers into his harvest." The churches were not greatly concerned about the matter in any way. If a group of young men, like the Hay-stack Band, had appeared before the Board and had asked to be commissioned and sent without delay, they would have been sent, and there would have been joy and rejoicing in myriads of hearts in consequence. If the colleges had been laying the claims of the unevangelized world upon the consciences of ministerial students, their labor would not have been vain in the Lord.

II. THE PROBLEM OF FINANCE.

The Society consisted of Life Directors, Life Members, and Annual Members. The Life Directors paid five hundred dollars each; the Life Members one hundred dollars each, and the Annual Member ten dollars. The Life Directorships and the Life Memberships were payable in five equal annual installments. At the beginning, the Board depended upon the Directors and Members and upon miscellaneous gifts for the funds needed. At the Convention pledges and cash offerings were solicited. Z. F. Smith was engaged to canvass the churches in Kentucky. To this work he gave only a few months. He reported that he found the people in many places bewildered, incredulous and shy in regard to further experiments in mission fields at home and abroad. In addition, personal pledges were called for through the press and by letter.

From the lamentations and homilies found in the Annual Reports it would seem that the responses to the appeals were neither numerous nor generous. Thus one Report said, "Let our preachers everywhere, who are not wholly indifferent to the conversion of the world preach at least one sermon in the year on the subject of foreign missions, and at the conclusion of the sermon take up a collection and subscriptions for the Society. This will do the preachers themselves good. A well-matured sermon on the subject we propose would put a new spirit into their hearts, and give them new hopes for their work at home; for a preacher that has not the missionary spirit is, in fact, no preacher at all, or rather worse than none, for he will spoil a field that might be successfully cultivated by some one else. Then let the preachers see to it that this is a work for which they are to be held largely accountable both here and at the great judgment day. Let them understand that the best way to help their own work at home is to get their churches deeply interested in foreign missions. And as the only way to get the churches properly interested in foreign missions, is to get them to contribute liberally toward their support, it follows that every preacher should not fail to get from his congregation a generous contribution to our Society." The preachers who attended the Conventions were urged, on going home, to secure Life Memberships and other pledges for the work. The records do not seem to show how extensively they did this.

It was not till 1878 that it was decided to ask the churches for collections for Foreign Missions. The first Sunday of the following March was the time suggested. On that day the preachers were asked to deliver a discourse on the subject. They were asked to make Foreign Missions the subject of prayer and conference at the midweek meeting preceding. The editors of the religious papers were requested to assume the specific duty of keeping before their readers all the facts of interest relating to the work of the Society, and to call attention to such collections as might be recommended.

The next year it was decided to send out five thousand copies of an address on behalf of Foreign Missions, with a view to secure pledges in the form of Life Directorships and Life Memberships for the further security of the work. The Secretary reported that letters from the missionaries had been published; that tracts showing what had been done and what was proposed had been used; and that generous space had been given by the press.

In the year 1880 the churches in Missouri, in convention assembled, resolved to devote two offerings in the year to the Society, the collections the first Sunday in January and July. The churches in Illinois did the same. The Convention of that year resolved to ask the churches for two collections a year for Foreign Missions, and not only so, but to ask that the two Sundays be devoted by the whole people to the consideration of the cause of the Master in heathen lands and to prayer for the missionaries of the Cross throughout the world. The dates suggested for these collections were the first Sunday of January and the first Sunday of July. Later the dates were changed to March and September. At that Convention an effort was made to enroll one hundred preachers who, on their return home, would endeavor to obtain from their congregations at least one new Life Member, thus constituting a fund of \$10,000 in pledges payable \$2,000 a year for five years. At the Convention the preachers were asked to preach two sermons in the coming year on Missions, endeavoring to educate the brethren to exercise a spirit of liberality; and to exert themselves to induce their congregation to contribute a sufficient amount to constitute one of their number a Life Member. The Sunday School superintendents were asked to take up a semiannual collection for the spread of the gospel in foreign lands.

At that time it was said that while there were those who were giving according to their power, yea, and beyond their power, the majority, though they abounded in everything, in faith, and utterance, and knowledge, and in all diligence, and in their love of the brethren, did not abound in the grace of

giving also. The reason was not far to seek. They had not been taught. The Report for 1879 said, "Until the pulpit shall ring with the divine messages that apply to the conversion of the nations, and the ministers of the word see to it that the individual members are profitably exercised thereby; until missions shall become a burning theme and a rapturous song, and all shall be taught the sublime virtues of unselfish giving and brotherly sacrifice; until the needs of the field are set before the people, and they know the glad welcome that waits the man of God who, Bible in hand, carries to the enslaved the message of freedom and eternal life, we cannot hope for a worthy enlargement of our efforts nor for the fulness of the blessing of the gospel of Christ."

The receipts for the first six years were as follows:

1876	\$1,706 35
1877	2,174 95
1878	8,766 24
1879	8,287 23
1880	12,144 00
1881	13,173 46

At the Convention in 1880 it was decided to make an effort to establish a Sunday School fund, to be devoted to the sustaining of at least one new Mission in heathen lands, and in order to this, it was recommended that all the Sunday Schools in the communion be requested to take up a collection on the first Sunday in January—the amount so raised to be held sacred for the purpose named. The Schools responded with \$758.86. This money was invested in 4 per cent. bonds. All through these six years the non-Christian world was the real objective of the Society.

SOME MATTERS OF GENERAL INTEREST.

I. Changes in the Officials.

IN order that the working officers might be near each other and near the headquarters, as soon as the Society was thoroughly organized, Robert Moffett, the Corresponding Secretary, and W. T. Moore, the First Vice-President, exchanged places. B. B. Tyler, the Recording Secretary, resigned, and James Leslie was elected to fill the vacancy. At that time Robert Moffett was living in Cleveland, and B. B. Tyler in Frankfort, Kentucky. James Leslie served as Recording Secretary until 1879, when S. M. Jefferson was elected as his successor. Mr. Leslie was a goldsmith by trade, an educated man, an earnest Christian, a friend of every good work. Mr. Jefferson was the minister of the Fourth Street Christian church of Covington. He served the remainder of the period and for many years after. Something more will be said of him later.

The following served as Vice-Presidents: James Challen, A. I. Hobbs, O. A. Bartholomew, F. M. Green, R. M. Bishop, and James Leslie. Mr. Challen took the place of Mr. Moffett; Mr. Bartholomew that of Mr. Lamar; Mr. Hobbs that of Mr. Challen, who had died; Mr. Green that of Judge Burnet; Mr. Bishop that of Mr. Green; Mr. Leslie that of Mr. Bishop. Of the officers of the period under consideration, two remain to this present. The others are at home with the Lord. The names of all the officers of the Society from the first till now will be found in the Appendix, together with the years they served.

II. The Convention Speakers.

The speakers before the Convention were these:

1875....W. T. Moore.

1876....Isaac Errett.

- 1877....M. Jules and Madame De Launay.
 1878....Isaac Errett, C. L. Loos and Robert Moffett.
 1879....O. A. Burgess.
 1880....J. H. Garrison and B. B. Tyler.
 1881....J. W. McGarvey.

III. Women and the Society.

No woman was present when the Society was organized, and no woman was elected an officer. The women had organized the year before and they were busy with the affairs of their own organization. That accounts for their absence. But many of the most loyal and devoted friends of the Society were women. The sex line was never drawn by the Society. According to the Constitution "any member of the church of Christ" may become a Life Director, a Life Member, or an Annual Member. Among the women that helped in that early time were: Mrs. P. H. Jameson, Miss E. J. Dickinson, Mrs. H. B. Goe, Miss Lorinda Goe, Mrs. W. S. Dickinson, Mrs. S. F. Eastin, Miss Emma Campbell, Mrs. S. A. Bromwell, Mrs. Emily Tubman, Mrs. R. T. Brown, Mrs. T. C. Scott. These were all friends of the Christian Woman's Board of Missions, but their hearts were large enough to take in both. No one of this group is with us to-day. They have all gone into the world of light and love.

IV. Business Men and the Society.

Among the men of affairs who gave time and thought and prayer and money to the Society were the following: Timothy Coop, R. L. Coleman, G. F. Swift, R. M. Kent, G. H. Anderson, James Carr, J. B. Thomas, J. B. Cary, J. F. Wright, H. M. Hickok, D. W. Chase, Lewis Harvuot, W. B. Mooklar, A. M. Atkinson, G. A. Willett, B. S. Campbell, John Burns, J. H. Fillmore, A. B. Fenton, J. D. Mecalf, Ovid Butler, J. P. Torbitt, W. T. Baker, W. B. Emmal, Richard Windatt, James Marsden, P. C. Frick, Dr. Elkanah Williams, John Stark, Alexander Brownlie, and D. W. Storer. Three of these

are still in harness; the others rest from their labors, and their works do follow them. Doubtless the list is much longer than this; but the Secretaries did not record their names. It is a comfort to know that their names are in the Book of Life. God is not unrighteous to forget their work of faith, and labor of love, and patience of hope.

V. *Ministers and the Society.*

Aside from the ministers who served as officers of the Society, the following were prominent in the Conventions and in securing funds for the work: L. L. Carpenter, George Darsie, W. L. Hayden, Ira J. Chase, J. L. Burns, C. S. Lucas, A. S. Hayden, J. F. Rowe, J. P. Walsh, D. R. Lucas, J. H. Hardin, J. H. Duncan, J. H. Garrison, J. M. Tribble, J. C. Reynolds, J. T. Toof, A. S. Hale, W. H. Hopson, J. W. Mountjoy, J. M. Tennison, J. S. Shouse, J. C. Tully, J. S. Hughes, J. M. Van Horn, E. A. Lodge, C. L. Loos, B. U. Watkins, J. M. Mathes, T. D. Butler, L. H. Jameson, J. M. Atwater, W. K. Pendleton, J. W. Allen, N. S. Haynes, O. F. Lane, J. H. McCollough, W. H. Williams, F. M. Kirkham, B. W. Johnson, C. B. Edgar, A. J. Kane, R. S. Groves, J. H. Wright, Enos Campbell, J. N. Smith, J. B. Corwine, W. A. Belding, T. P. Haley, S. J. Tomlinson, J. W. McGarvey, David Walk, G. E. Flower, F. D. Power, J. Z. Tyler, A. E. Myers, W. F. Richardson, Alanson Wilcox, N. A. McConnell, H. T. Morrison, A. N. Gilbert, Joseph King, L. R. Gault, E. T. Williams, G. L. Brokaw, C. C. Smith, J. H. Smart, Z. T. Sweeney, D. R. Van Buskirk, H. W. Everest, O. A. Burgess. Most of these are gone. A few remain to preach the unsearchable riches of Christ at home, and to extend a knowledge of Christ to the uttermost parts of the earth.

VI. *The Dead.*

In this period Mrs. M. D. Todd, Mrs. W. B. Ebbert, and James Challen passed on to their reward. Mrs. Todd and Mrs. Ebbert were not known to the world; they had no place

in *Who's Who*; but they were known to their Lord whom they served and whose they were; they were known to their families and to the churches and communities in which they lived. They were radiant bonds of two happy homes. James Challen preached the gospel for half a century, and was used of God in turning many souls from darkness to light and in confirming the churches which it was his privilege to serve. He was an author and a publisher and did much to enrich the literature of the Disciples and to add to their taste and thirst for reading. No man in the communion was more widely known or more tenderly loved. He was among his brethren as John was among the apostles. James Challen was the first Secretary of the American Society, and served as Vice-President and as a member of the Board of Managers for many years. He was an energetic supporter of the Foreign Society from the beginning and was one of its Vice-Presidents at the time of his death.

VII. Two Incidents.

1. The Christian Woman's Board of Missions was organized one year earlier than the Foreign Christian Missionary Society. But both began work at the same time. Henry S. Earl and family left Boston for England, November 20, 1875, and began his work in Southampton the following February. W. H. Williams and family left New York for Jamaica, January 29, 1876, and reached Kingston, February 5th. It is very probable that both began their work on the same Lord's day. This is an interesting coincidence, and shows that the two organizations are practically of the same age.

2. The two men who have served the Society longest, one having served over thirty-seven years and the other over twenty-five, were at the Convention in Louisville when the Society was organized, but were not invited to the meeting when the organization was effected. They were raw lads and as green as the greenest grass, one having left Bethany the year before, and the other the College of the Bible that year. They were not supposed to be able to take in what was proposed, and so

were left to entertain themselves in the outer darkness. However, when pledges were called for they were invited to have a share in supporting the new organization, and they responded as they were able.

VIII. *Changes in the Character of the Convention.*

The editor of *The Christian*, on his return from the Convention of 1881, wrote, "The old discussions about plans have been about worn out. Possibly it was once necessary that such a disturbing element should be found in our National Conventions; necessary because of our formative period and chaotic surroundings; not necessary to success, but a natural result flowing from natural causes. A few years ago it was nearly all discussion, but now the good days are dawning upon us, and our conventions are taking on the form of work, energy and life. The old spirit of contention and strife has been cast out, and the spirit of harmony, gentleness and love has come in and has possessed the hearts of the people. During the Convention we did not hear any harsh, unchristian utterances, did not see any one angry, and did not hear a speech from a single croaker. The preachers and delegates did not come together to contend about matters of a personal nature, to engage in endless and fruitless discussions, but they came together to forward the Master's work, in the best way they could devise. The presentation of the claims of the Societies takes the place of 'discooshin' about plans which once prevailed so largely, but which now, happily, is obsolete, and we are wonderfully well pleased with the change."

DEMAND FOR A FORWARD MOVEMENT.

THE Conventions were eager to see some new field entered. Resolutions were offered and enthusiastically adopted looking to a work in Germany, Italy, Spain, Turkey, Japan, China, India, Africa, France outside of Paris, and Egypt. Year after year there was a demand that some non-Christian field be occupied. The work in England was commended and its support ordered; but any enlargement of it was discouraged. The men in England were advised to do what they could, to the end that the churches planted might speedily become self-supporting, that the Society might be free to carry out its original intention of preaching the gospel where Christ had not been already named.

Thus the Convention of 1879 said, "While we have been gathering strength for a more aggressive enterprise, and, we trust, inspiring with courage some future laborers, we have planted our missions in England to focalize, but not to monopolize, our energies. These having been sustained from one to four years, should and soon will be self-sustaining. While we appreciate highly the advantage of the fields now occupied and favor the most tenacious hold on them, we deem it just and proper to urge upon our evangelists in England to give attention, as they have not yet done, to providing a support for their labors at home; so that being rapidly relieved of our obligation towards them, we may the more promptly and extensively devote our means, according to our original purpose, to the needy fields of Africa and Asia."

The Convention the following year recommended that a mission be started in Japan, just as soon as the judgment of the Board, under the providence of God, may determine. The Christian Woman's Board of Missions promised to send two single women to Japan, if a man and wife were sent by the Society. The Committee on New Missions placed added emphasis upon the propriety of undertaking work in some of the

Christless lands. The authors of the Report said, "We think it very important that the correct and right idea as to the true nature, character, and limitations of foreign mission work be stated, entertained and adhered to in the prosecution of the work. What is that idea? With what end in view, and with what purpose, should foreign missionary societies be established and sustained? Not to change believers from one Protestant faith to another, but to Christianize the heathen; to make known the Christ in his saving power to those who have never heard of him, and to whom he has not been preached. It is to plant congregations of Christian believers in lands distinctively and admittedly pagan, idolatrous and heathen; and our work is foreign in the true sense, only in so far as we keep this prominently in view, and labor for its realization. Our great King says, 'Go ye and disciple all the nations.' The 'nations' meant then, as now, the great unevangelized heathen world; the pagan races, one and all. The church's mission is the proclamation of the gospel to 'every creature.' Preach the gospel in the regions beyond; make known the Son of God as the only Redeemer of a lost world, and in the greatness of his salvation to those sitting in darkness, and in the region and shadow of death. It is something, and it is well, to lead to a clearer knowledge of the truth as it is in Jesus those already instructed to some extent, and evangelized and committed to the Christ; but it is not strictly foreign missionary work, and should not in our judgment be so termed."

The report proceeds, "The work we are doing abroad, most of it at least, is not strictly foreign missionary work; it is not done for the Christianization of the heathen; its end is not the salvation of men and women from idolatry, with all its abominations. It is largely changing people from one Protestant faith to another; not attacking the strongholds of Satan in heathen and idolatrous countries, which is the one object for which foreign missionary societies should exist. We seem not to have had hitherto the true idea of foreign work, or, if we had, to have departed from it largely in practice. England gives more every year for the support of for-

eign missions than any other country on the face of the globe. Millions of money go out of the pockets of Englishmen annually into the treasuries of the different societies for the propagation of the gospel in foreign lands. To her credit be this spoken. Yet we, with but a few thousand dollars for the maintenance each year of foreign missionary work, give the greater part of that to the support of men in England. How absurd! Sending money to England to preach the gospel is no more foreign missionary work than would be the sending of men to Boston, or Providence, or San Francisco.”

In view of these things, and having a strong conviction that the work of the Foreign Christian Missionary Society should be directed more exclusively toward the evangelization of the heathen, the building of churches in heathen countries, the Board was instructed to take steps looking to the establishment of missions in heathen lands, and Japan and Africa were recommended as worthy of special attention. A door of faith appeared to be opening in Japan at the time. It was thought very desirable that the Society should have a part in the great work of evangelizing the Dark Continent. In order that the funds necessary for extending the work on heathen lands might be obtained, it was recommended that one or more suitable men be employed to travel as financial agents among the churches, present the claims of the Society, solicit funds, and take pledges for the support of the work.

A new day was about to dawn. The prayers of many hearts were about to be answered. The Society was preparing in earnest to enter the non-Christian world with the message of salvation through Jesus the Crucified.

SECTION II.

1882—1903.

Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem (Luke 24: 46, 47).

BEGINNINGS.

I. IN INDIA.

THE Convention of 1881 urged that a new mission be established on distinctively heathen ground, either in Japan, or India, or China, and that an appeal for the necessary funds be made, in the hope that suitable laborers might be found at an early date. In the month following the Convention, on the recommendation of G. L. Wharton, Albert Norton was employed for two months to solicit funds for the Society, the time to be extended if necessary. He served as solicitor for eight months. Mr. Norton had been in India for five years under the Methodist Board. While at home on furlough he read an address by Mr. Wharton, which impressed him deeply. He called on Mr. Wharton for a conference. After several protracted interviews Mr. Norton discovered that his views were in substantial agreement with those held by the Disciples of Christ. As a result, he was baptized by Mr. Wharton and united with the church of which Mr. Wharton was the minister. It was after his baptism that Mr. Norton was employed to solicit funds for the Society. He visited many churches and spoke with great earnestness on the theme that was so close to his heart. He told about the needs of the people of India, of the open doors, and emphasized the teaching of the Scriptures relating to missions. He aroused thousands who were asleep and enlisted their interest and coöperation. He secured a considerable amount in cash offerings and in pledges.

On the 4th of February, 1882 the Board passed a resolution to the effect that Albert Norton and G. L. Wharton be sent to India as missionaries as soon as sufficient funds were in hand. They were both eager to go. They asked no stipulated salary; they were willing to go trusting in God and in their brethren for their support. Mr. Wharton, at the time of his

appointment, was the minister of the Richmond Avenue Church of Buffalo, New York. Seven years before he was graduated from Bethany College. In the meantime he had demonstrated his ability and devotion to the interests of the Kingdom. Mrs. Wharton was the youngest daughter of the saintly Robert Richardson, the friend and biographer of Alexander Campbell.

At the suggestion of Mr. Norton the Christian Woman's Board of Missions sent four young women as Bible readers. These were: Miss Mary Graybiel, Miss Ada Boyd, Miss Mary Kingsbury, and Miss Laura Kinsey. They served as zenana workers, as evangelists, as teachers in the day schools and in the Sunday Schools; they cared for the orphan and for the dependent. Their work for the most part was done among the women and the children of the country. They went to India to light a candle in that continent of darkness that by God's grace shall never be put out.

On the 16th of September, 1882, this group of eight missionaries left America for their chosen field; they reached Bombay on the 7th of November. There was joy and rejoicing among the Disciples over this forward movement. The Society was seven years old, and now for the first time missionaries were sent into the non-Christian world. This joy found expression in the farewell services held in their honor, and in the increased receipts. The Treasurer's report showed that the receipts were nearly twice as great as in any previous year. This marked increase in the receipts was significant. It indicated that the people were ready to enter the regions beyond and to support the workers that might be sent. A great volume of prayer went up to God on behalf of the men and women who had consecrated their lives to the redemption of India.

The first problem that faced them on their arrival was the selection of a field. The Disciples were late in entering India. More than forty Societies had preceded them, and some of them had been there for a long time. Thus Ziegenbalg and Plütschau reached India in 1706, 177 years before the Dis-

ciples; Schwartz in 1750, 133 years before; Carey in 1793, ninety years before; Duff in 1830, fifty-three years before. A large part of India was either occupied or preëmpted. It was the ambition of the new missionaries so to preach the gospel, not where Christ had already been named, that they might not build upon another man's foundation. While they were anxious to avoid interfering with established missions, they desired a field large enough for growth and expansion. The second problem was that of the language. Tamil and Telugu are spoken in the South, Bengali in the East, Marathi in the West, and Urdu in the North.

It was decided to settle in the Central Provinces, the geographical heart of India. The Central Provinces have an area of 130,000 square miles, and a population of about 16,000,000, principally Hindus and Mohammedans. Most of the people live in villages. Nagpur is the largest city in the Central Provinces and is the capital. Nagpur has a population of 127,000. Jubbulpore ranks next and has a population of 100,000. Hindi is the language of the Central Provinces.

For a few weeks after their arrival the missionaries made Ellichpur, Berar, their home. The ladies remained there while Messrs. Norton and Wharton explored the country with a view to finding a suitable location for the Mission. After visiting and examining a number of places, they concluded that Harda, because of its accessibility and healthfulness, and because of the needs and disposition of the people, was surpassed by no city in that district as a seat for missionary operations. It was deemed a fit place in which to erect the standard of the Cross, and to proclaim the knowledge of the one true and living God, and the redemption which is through Jesus Christ our Lord.

Harda is 416 miles northeast from Bombay on the Great Indian Peninsula Railway. It is the chief town in a rich and populous district and an important civil and commercial center. As compared with other towns of India of the same size Harda manifests a spirit of thrift and progress. It should

be stated that the idols and temples are numerous. Within a radius of ten miles there are 409 villages.

About the time that Harda was selected Mr. Norton severed his connection with the Society. He was conscientiously opposed to the idea of receiving a fixed salary. Because of some temperamental infirmity he was unable to work pleasantly and effectively with his associates. He wanted to dictate to all the members of the Mission in almost everything. When the facts in the case were reported to the Board, he deemed it expedient to resign. His withdrawal left Mr. Wharton the only man in the Mission. The Board was disappointed but did not despair. At once another man was called for to fill the vacancy. On the 23d of July, 1883, Morton D. Adams, then the minister of the church in Steubenville, Ohio, was invited to visit Cincinnati for a conference with the Board. Three days later he and Mrs. Adams were appointed missionaries to India. They left New York on the 23d of September, and reached Bombay on the 23d of November.

On the 25th of January, 1883, the missionaries arrived in Harda from Ellichpur. It was with difficulty that they found a place to lay their heads. After some time they secured from a Parsee a bungalow which had been used as a billiard saloon. The bungalow was near the railway station, and was separated from a much-frequented wineshop by a narrow passage. A stream of traffic went by all day and far into the night—native carts, camel caravans and herds of goats and buffaloes—and by evening the bungalow was usually enveloped in a cloud of dust and smoke. That building of three rooms was the home of the missionaries for nineteen months. For nearly four years it was impossible to buy property in Harda. It was a great event in the history of the Mission when a comfortable bungalow and two acres of land were purchased. That was done in November, 1886; the price paid was \$2,400.

Mr. and Mrs. Adams, on their arrival in Harda, lived in a tent until the heat of summer compelled them to seek more tolerable quarters. Then they moved to Jubbulpore and made

their home there till they decided upon a permanent place of abode. Jubbulpore was occupied, and they wished a field that was absolutely virgin soil. Leaving Jubbulpore in an ox-cart they traveled two hundred miles over mountains and through jungle till they came to Bilaspur, a substantial town 503 miles west from Calcutta. At that time Bilaspur was 116 miles from a railroad. The people of Bilaspur because of caste would scorn to eat food that the missionary's hand had touched. They regarded it a great sin to drink water that the missionary had filtered and cleansed of its impurities, while lying, stealing, and hypocrisy were no offence. In course of time bungalows were built and the foundations of the church and school and orphanage were laid. Bilaspur had no contractors upon whom reliance could be placed. There were no materials at hand. Stone had to be taken out of the quarry; lime had to be burned; trees cut in the forest and brought fifty miles and sawn into usable timber with instruments peculiar to conservative India. Miss Graybiel, and Miss Boyd and Miss Kingsbury made their home and did their work in and around Bilaspur.

The third station was opened in Mungeli, a place thirty-one miles from Bilaspur, and in the same district. On the 19th of January, 1885, the Board authorized the employment of G. W. Jackson of Jubbulpore. Mr. Jackson was in the employment of the Wesleyan Society of England. He had done good work in India and was a fine Hindi scholar. He united with the Disciples from conviction; he gave up his connection with an old and honored Society and associated himself with a Mission that was in its infancy. In 1888 Mr. Jackson erected the first mission bungalow and opened the station in Mungeli. He it was that began the work among the Satnamies, a work that has borne good fruit and that promises to bear much more fruit.

The missionaries at all the stations employed the same methods. The first thing was to get a working knowledge of the language. It was necessary to speak in the language of the people if they were to address them most effectively. For

one or two years the study of the language was their first concern. It is seldom that a foreigner gets the language perfectly, but the more complete his knowledge the greater his influence. As soon as they were able, the missionaries preached the gospel in the bazaars, in the chapels, along the streets, at the public wells, wherever they could get a soul to listen to them. They went out among the people and talked with them about sin and about salvation through Christ. Tracts were written and given away. Mr. Adams wrote one of twenty-two pages on "Who is Christ, and What Has He Done for Mankind?" Mr. Wharton wrote one and the first convert was led to Christ through reading it. Gospels and New Testaments were sold or distributed. When the people called at the Mission bungalow for any reason; to procure medicine, to inquire as to their purpose in coming to India, or to argue in behalf of their own faith, the missionaries made it their business to speak good words for the Lord Jesus. In the early morning they rode out six or eight miles and spoke to the people they met on the way and to the people in the villages. Their aim was to sow beside all waters.

They opened day schools and Sunday schools. In the day schools the Bible was a textbook and was studied every day. Every boy in the second grade and all boys above the second grade were required to prepare and recite a lesson from the New Testament. Christian hymns were sung and prayer was offered daily. Some of the older boys prevailed upon the other boys to unite with them in demanding that the Bible be excluded from the school. When the demand was refused and the reasons assigned, the boys struck. The teacher went to the school, but no boy came. That continued for several days until the boys saw that they could not enforce their demand. As they wanted to get a knowledge of English and could get that knowledge from no other source, they returned, and the question was settled. The Sunday schools were taught in native buildings, on the verandah of the Mission bungalow, and under the shade of trees.

Good use was made of native teachers and evangelists. The first native employed in Harda taught in the school and preached daily in the bazaar. He was a good reader and speaker and through him thousands heard the word every week. A little later two native men and their wives came into the Mission and rendered most valuable service. These helpers knew their own people and how best to answer their objections. They had a perfect mastery of the language and, because they had, they could reach the heart and conscience more effectively than the foreigners. The helpers went into the bazaars and out on preaching tours and assisted in the speaking and singing and praying. Sometimes the people were courteous and listened attentively to what was said. Sometimes they opposed and blasphemed. In the bazaars, when the missionary or the helper was preaching, a Hindu or Mohammedan standing on the edge of the crowd would begin to speak and endeavor to divert attention from the message. He would seek to arouse prejudice by denouncing the missionaries for eating beef or for their failure to worship the cow. Sometimes the people would deny that the gospel was for them. Once when the missionary was speaking to a company of shoemakers about salvation from sin, one of the number said, "What you say about salvation is all very well; but there are two things to consider. The first is, that we are low caste people, and don't know anything, and can't learn anything. Therefore this salvation is not for us. The second is, that this is the age of sin. In this age it is our fate to be bad and to do all kinds of sin. That is why we are so wicked, and there is no salvation for us in this age."

In the cool season the missionaries took their helpers and a tent and went out and spent some weeks in the villages. They set up their tent under a tree and spent the daytime in visiting the villages, preaching and selling gospels and tracts. As a rule they did not have long to wait for an audience. At night hundreds gathered about the tent to hear the preaching and the singing and to receive medicine. The missionaries were not qualified physicians, but they knew something of

medicine, and the people were constantly seeking their aid. God only knows what harvest was reaped from that sowing. That good was done is beyond question.

As soon as he could, Mr. Wharton rented a room for a book store. This room fronted a busy bazaar and one of the public thoroughfares. Mr. Wharton spent several hours there every day. The people were interested in the books and papers and photographs. They never wearied of talking about America. Brahmins and others who would never think of entering a chapel frequented the book store. Their presence afforded the missionary and his helpers exceptional opportunities for addressing them on the greatest of all subjects. Twice a week the gospel was preached before the book store.

The difficulties that confronted the missionaries were such as could be borne joyfully only by those who had dedicated their lives and their all to the service of God. The climate of the Central Provinces is far from ideal. The missionaries suffered from fever, from cholera, from gastritis, and from other diseases. The nearest physician was sixty-eight miles away. In sickness the missionaries were left to their own resources. They ministered to one another as they were able. The people among whom they lived were debased and degraded, and satisfied. One of them said, "Not a man of us will change his old religion." Had it not been for the promise, "Lo, I am with you always, even unto the end of the world," the missionaries would have felt like giving up and coming home.

There was one bright spot in Harda. There was a small Methodist church made up of the English-speaking people and the Eurasians. The members welcomed the missionaries and showed them many kindnesses. The Methodists had no native work and were anxious for the missionaries to live among them. Later this work was turned over to the Mission.

(Continued in chapter on Expansion, page 142.)

II. IN JAPAN.

The Convention of 1881 recommended that a mission be started in Japan, as soon as the judgment of the Board, under the providence of God, might determine. In the Report of the following year the Board said, "We have not lost sight of Japan. We are looking for a man to undertake a work in that country." On the 16th of April, 1883, George T. Smith was invited to visit Cincinnati at his earliest convenience for a conference with the Board, with a view to his going to Japan as a missionary. Seven days later Mr. Smith was appointed. The Board expressed the hope that he would leave for the field at the earliest day practicable. Mr. Smith was a graduate of Bethany College, and had served most acceptably the churches in Swampscott, Massachusetts, Bucyrus, and Warren, Ohio. At the time of his appointment he was minister of the Warren church. Mr. Smith was a man of marked ability and was chosen for that reason. Mrs. Smith was born in Cornwallis, Nova Scotia, and was married to Mr. Smith in 1875. She was a beautiful woman and thoroughly consecrated to the service of her Lord. She could make Paul's words her own, "For me to live is Christ."

On the 8th of May Captain and Mrs. Charles Elias Garst were appointed to go to Japan with Mr. and Mrs. Smith. Captain Garst was born in Ohio and was led to Christ by reading the *Christian Standard*. He was baptized in Dayton, Ohio, by M. D. Todd. He was educated at West Point and received his commission from the hands of General Grant. He served his country on the frontier for eight years. While protecting the settlers from Indian raids, he was thinking of going as a missionary to Africa. He owned a herd of cattle and dreamed of the time when he could sell his herd and go to Africa at his own charges. In a dry summer his cattle died of thirst, and he had to make other plans. Mrs. Garst is a granddaughter of Jonas Hartzell, one of the pioneer preachers and evangelists of the Disciples. Before her marriage and after, she was in entire accord with Captain Garst

as to their career. Her ambition for him and for herself was that they might spend their lives together in extending the boundaries of the Redeemer's Kingdom. That ambition has been gloriously realized.

Before leaving for the field, Mr. and Mrs. Smith and Captain and Mrs. Garst and Mr. and Mrs. Morton D. Adams, who were going to India, were ordained at a great service in Island Park, Indiana. Isaac Errett preached a masterly sermon based on the text, "Even if our gospel is veiled, it is veiled to them that perish; in whom the God of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake" (2 Corinthians 4:3-5). As he and B. W. Johnson and others laid their hands on the heads of the missionaries, Mr. Errett read the solemn words: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his Kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry."

On the 27th of September, 1883, the four destined for Japan left San Francisco and landed in Yokohama October 19. They landed on Friday, established themselves in the Temperance Hotel, and on the following Monday began the study of Japanese, the most difficult language in the world. A little later they were able to rent a missionary home on the Bluff and made that their home for the few months they remained in Yokohama. While they lived in that city they formed some delightful friendships, friendships that proved most helpful to them in starting and in prosecuting their work as missionaries. In addition, they learned something about the best methods to be adopted. Moreover, they did something in the pulpit and in the Sunday school and in the Temperance cause. They instructed two persons in the

way of the Lord more accurately. While in Yokohama they got enough of the language to make their wants known in Japanese.

After much study of the situation and many conferences with other missionaries, they decided to make their home in Akita, a town of 40,000, situated on the west side of the main island. Akita is some four hundred miles north from Yokohama and is the principal city of a prefecture with a population of 600,000. As there were no railways between Yokohama and Tokyo and the towns in the north it was necessary for them to go by boat. They went up the east coast and down the west coast to Tsuchizaki, the port of Akita.

At that time, theoretically, no foreigner could live outside the treaty ports. That was the reason that the early missionaries established themselves near the coast and did not go into the interior. Mr. Smith said that there were more missionaries in Tokyo to the square inch than in any other section of the world. Passports could be procured, but they were good for six months only. Or a foreigner might be employed by a school or by an individual to teach English. Or he might get permission to live in the interior if he were engaged in scientific research or was seeking the recovery of his health.

They left Yokohama on the 27th of May, 1884, and reached Akita on the last day of the month. Mr. Poate, a member of the Baptist mission, had preceded them and assisted them in getting ashore and in renting a house in which to live. He had been in Japan many years and knew the people and spoke the language like a native. He showed himself a friend when they needed a friend in that strange land. Kudo San, a Japanese evangelist, was in the company. He was one of the eleven who constituted the first Protestant church in Yokohama. Without Kudo San's presence and help it is not easy to see how they could have made their way as they did. He smoothed the path for them many times and assisted them in their teaching and preaching.

The Baptist Missionaries were most kind and most helpful. They asked the new missionaries to aid them in evangelizing the northern part of the island. They proposed to do the work on the east side, while the Disciples did the work on the west side. The Baptists had five believers on the west coast; three in a town named Honjo, twenty-five miles south of Akita, and two who were sixty miles away. As one of the Japanese brethren had preached with some success, the Baptists generously left him to assist. There was at that time no Protestant missionary within a hundred miles of Akita.

Leaving the treaty ports and settling in the interior meant privation and hardship. There was no medical missionary near at hand to whom they could go in time of sickness. There were no men and women engaged in the same work with whom they could confer about their problems and with whom they could worship. But their going was a good thing and it bore good fruit. It led to the more general dispersion of the missionaries over the empire that took place from that time onward. It was a good thing for the missionaries themselves. They gained a knowledge of the language more rapidly because there was no one outside their own circle that spoke English. They were able to preach sooner than if they had continued in the city where the audiences are more scholarly and more critical. The experience gained was invaluable. The spiritual results were greater and the marching orders of the King were followed more strictly.

On being established in their own hired house in Akita they set themselves in earnest to the task in hand. The first thing that required their attention was the study of the language. For several hours each day they sat down with their personal teachers and sought to get a working knowledge of Japanese. On the Lord's day they held three services: preaching, the communion, and the Sunday school. On Thursday afternoon there was a Bible class for women, and in the evening a similar class for men. The men of the Mission went out on the streets and sold Gospels and tracts. The American and London Tract Societies made them liberal

grants and thus greatly aided them in their efforts to win the Japanese to the service of Christ. They visited Honjo and Tsuehizaki, and Oikata, a place eighteen miles distant from Honjo.

On the 30th of July, 1884, the first convert from heathenism, after a careful examination, was baptized. His name was Matsumura San. There were other baptisms before this. There were two in Yokohama and three in Akita. But these were not from a non-Christian faith. This one in Akita was the first one from heathenism in the history of the Society. The missionaries rejoiced over him as men rejoice in time of harvest, as warriors rejoice when they divide the spoil. They felt that they had abundant reason for joy and thanksgiving when they recalled that one society had spent thirty years and another twenty years and another seventeen and many societies seven years before they saw any fruit. They recommended and the Society endorsed the recommendation that a day of thanksgiving be set apart, and that prayer to God be made for an abundant harvest to follow this first-fruit, and that a special offering be taken up for the benefit of missions.

On the 23d of March, 1885, Mrs. Smith entered the life that is life indeed. She had not lived long among the Japanese but they were profoundly impressed by the nobility of her character and by her triumphant death. Mrs. Smith was the first missionary of the Society to die in a foreign land. The Board placed on record its high appreciation of her Christian character and the loss which the cause of missions sustained in her death. Mrs. Smith was buried in the Buddhist cemetery on the edge of the town. A few days later her infant child was placed beside her. The Christian Woman's Board of Missions built in Akita a chapel to be known as the Josephine W. Smith Memorial and graciously deeded it to the Society. The money for this building was given by the Ropeholders connected with the Woman's Board.

Sixteen months after the homegoing of Mrs. Smith, Miss Calla J. Harrison and Miss Kate V. Johnson joined the Mis-

sion. They were appointed on the 15th of February, 1886. At the time of their appointment they were teachers in the schools of Madison, Indiana. They heard the call, "Who will go for us? and whom shall we send?" and each responded, "Here am I; send me." After more than thirty years of continuous service Miss Johnson was placed on the retired list. After a period of rest from her arduous labors she went to her reward. Miss Harrison served for a number of years in Japan; since then she has given her life to the Japanese in Los Angeles and in Hawaii.

The Annual Report for 1883 closed with these words: "The good hand of our God has been upon us. He has prospered us beyond all that we asked or thought. The large measure of success that has rewarded our labors should stimulate us to devise liberal things for the time to come. We must not be satisfied with what we have done in the past. We must do better in the future, and better thence again, and better still, in infinite progression. We have put our hand to the plow, and must not look back. We have crossed the Rubicon and can not retreat. We must advance like a bannered army until the last stronghold of heathendom is dismantled, and until Jesus Christ is recognized as Lord of all. We must carry on the beneficent work we have begun, until the songs of the redeemed are heard round the world, like England's drum-beat, keeping time with the hours. May God help us to act our part worthily, that, when the nations of the saved come up from every continent and from the islands of the sea, chanting the final thunder-psalm of victory, we may have an honorable place among those who will say:

“ ‘ Come, then, and added to thy many crowns,
Receive yet one, as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfilled, the conquest of a world.’ ”

(Continued in chapter on Expansion, page 189.)

III. IN CHINA.

Dr. W. E. Macklin landed in Shanghai on the 29th of January, 1886. He had spent a year in Japan, reaching Nagasaki the day Mrs. Smith was buried. Dr. Macklin had offered his services to the Society for any field where they were needed. On the third day of July, 1884, he was appointed a medical missionary to labor in connection with the missionaries in Akita. After his appointment he expressed a desire to spend from six to eight months in special medical study in New York and London, and at his own charges. The Board gave their consent and gave it gladly. When he left the New York Polyclinic, he was said to be the best all-round man the institution had ever sent out.

On reaching Japan and studying the situation, Dr. Macklin became convinced that a medical missionary was a drawback to Christian work in that country. The Japanese physicians were well qualified to care for the sick, and they resented the intrusion of the medical missionary. Being anxious to utilize himself and his equipment to the best advantage, Dr. Macklin asked permission to open a work in China. Messrs. Smith and Garst were delighted with him and would be sorry to have him leave them, but they were satisfied that that was the thing for him to do.

Dr. Macklin is a Canadian by birth and education. He studied medicine in the Toronto Medical College. On receiving his degree he opened an office in Poplar Hill, Ontario. He practiced medicine there for four years. All the time he was thinking of doing postgraduate work and saved his earnings for that purpose. The reading of an editorial in the *Christian Standard* on "The Laborers are few," led him to offer himself to the Society.

In Shanghai Dr. Macklin began the work of his life. All that had gone before, both in Canada and in Japan, was preparatory. While he was diligently studying Chinese and China he was not unmindful of that which is the real work of every missionary. Through the courtesy of the leader of the

Sailors' Mission he was permitted to give the Scriptural answer to the question, "What must I do to be saved?" As a result of hearing this answer, ten men, most of them British seamen, were baptized. This was an auspicious beginning of a great career in China.

On the 16th of April of that year Dr. Macklin reached Nanking, the city that has been his home ever since. He selected Nanking after consulting with all the missionaries in Japan who had traveled in China, after reading the best books he could find, and after seeing all the missionaries living in and visiting Shanghai, Chinese customs officials, and others who knew the country best. He concluded that Nanking was the best place in which to prepare for the work and the best center from which to work out into the provinces. He chose a dialect that is understood in fifteen out of the eighteen Provinces, and that is spoken by all who make any pretence to a polite education.

Nanking is two hundred miles inland, and is situated on the south bank of the Yangste. In the minds of the Chinese, Nanking is second in importance only to Peking. The name "Nanking" signifies the Southern Capital, as "Peking" signifies the Northern Capital. Next to Peking it is the center of educational and political influence. More than once the Chinese emperors have built their palaces within the walls of Nanking and their tombs beyond the walls. In the time of the Ming dynasty it was the capital of China. Before being devastated by the Taiping Rebels, Nanking had a population of a million; at the time of Dr. Macklin's advent the population was about 350,000. Nanking is the seat of a Viceroy, who has charge of three Provinces having a population of 90,000,000. At the present time it is becoming a railway center for Eastern and Central China.

One of the first things that Dr. Macklin did, after establishing himself in Nanking, was to call for reinforcements. He was young and full of energy and enthusiasm and the instinct of victory, but he knew he could not do in that city all that the Lord wanted done. The first to respond to his call were

two young Englishmen, Edwin P. Hearnden and Albert F. H. Saw. They were not college men, but they were earnest and active Christians and were willing to spend their lives where they would count for most. They were members of Dr. Moore's Bible Training Class in the West London Tabernacle, and it was through Dr. Moore that they came to know of Dr. Macklin and his need of assistants. On the 19th of July, 1886, they were appointed and before the end of that year were in Nanking and engaged in the work in which both laid down their lives.

The next year E. T. Williams and F. E. Meigs and their families joined the Mission. Mr. and Mrs. Williams were appointed on the 20th of December, 1886, and Mr. and Mrs. Meigs on the 12th of January, 1887. On the 10th of the following September they left San Francisco and by the middle of October were in Nanking. Mr. Williams is a graduate of Bethany College, and one of her most promising graduates. He divided the first honors of the class with E. V. Zollars. Mr. Williams had served the Sterling Place Church in Brooklyn and the First Church in Springfield, Illinois. At the time of his appointment he was minister of the Central Christian Church of Cincinnati, one of the foremost churches among the Disciples. Mrs. Williams was a daughter of President Charles Louis Loos, the President of Kentucky University. She was a refined and cultured and consecrated woman, and before her marriage had been a successful teacher. Mr. Meigs was born in the State of New York and grew up in Wisconsin. From the time he was fourteen he made his own living. At the age of seventeen he began to teach school. He taught a few months and with the money earned attended school again. Wayland Academy, Wisconsin, afforded him opportunities for further training than he had received. At the age of twenty he moved to Missouri and taught near Holden. Under the preaching of J. A. Lord he confessed his faith in Christ and was baptized. Soon after his baptism he began to preach. Like William Carey, he combined teaching and preaching for several years. While living in Holden he met and was mar-

ried to Miss Martha Redford. At the time of his appointment Mr. Meigs was serving the churches of Missouri as one of their Sunday school evangelists. Mr. Meigs felt that he was called of God to be a missionary. He had no more doubt of that than Paul had that the Lord called him to be a preacher and a missionary, a teacher of the Gentiles in faith and truth. In his heart he never turned back to the land of his birth with its comforts and conveniences. He wished to live and die in China and to be buried among her people. The going of these two families made a deep and lasting impression on their friends and acquaintances and upon multitudes besides.

For two years the missionaries in Nanking lived in an old and disused Buddhist temple by the name of Lai Dz An. It was large enough to shelter a dozen families, but was somewhat dilapidated. The missionaries put in wooden floors, glass windows, doors, and made other repairs. When they had done all, the old temple was not any more suitable as a residence for Western people than the average barn in the United States. But they were thankful for it and happy in it. In those quiet years they were preparing themselves for the work before them.

After twenty months of language study and travel over the Empire to make sure that Nanking was the best center in which to locate, a large building was rented in the native city to serve as a dispensary. In that building the sick were treated; the blind were caused to see and the lame to walk; and the poor had the gospel preached to them. Persons suffering from syphilis, scrofula, tuberculosis, itch, rheumatism and every imaginable disease sought cures at the hand of the foreign doctor. They went to their own physicians first and spent their all on them; not getting any relief they went as a last resort to Dr. Macklin. Later, land was bought near the Drum Tower on which residences and the other buildings required by the Mission were erected in course of time.

The first convert was baptized in Nanking in the spring of 1888. His name is Shi Kwei Biao. For twenty years he had been a strolling storyteller and actor. He made a pre-



1. Graduates of Nanking School of Theology.
2. Frank Garrett, Teachers and Graduates of Nantungchow School.
3. Miss Emma Lyons and Graduates from Girls School, Nanking.

carious living by enacting some of the great scenes in China's history. When he had money he slept in the inns; when he had none he slept under the bridges or out in the open air. Shi heard the gospel first from the lips of a converted soldier. So far from being pleased with what he heard, he joined others in cursing and stoning the messenger of Christ. Nevertheless, the stories appealed to him. They were unlike anything he had ever heard, and he detected at once their value for dramatic purposes and added them to his repertory. Shi was an opium smoker, and opium, while it made him feel that he was as rich as the Emperor while he was under its influence, made him a beggar. In the providence of God Shi drifted into Nanking and came under the influence of Dr. Macklin. With the Doctor's assistance he tried to break the opium habit. He tried seven times before he succeeded. It was after his victory that Dr. Macklin baptized him. For thirty years Shi has been one of the most eloquent and effective evangelists in China. He has led many souls to confess their faith in Jesus as the Christ, the Son of the living God. Shi is known and honored far and wide because of his holy life and his good deeds.

The work of the Mission was divided as soon as the several members were able to take charge. Each took the department for which he was best qualified. Mr. Williams took the evangelistic work in and around Nanking. He had a marvelous facility in acquiring the language. Within three months of his arrival in China he conducted family worship with the servants in their own tongue. He was soon able to preach to the people so that they could understand all he said. In addition to the work in the city, he had several country circuits which he visited once a week when the weather permitted. Besides, the tea-houses were everywhere and always open. Messrs. Hearnden and Saw did their work for the most part in the region roundabout. They visited Pukeo, a town north of the River, and other towns and villages. They had Chuchow as their objective, a town bitterly hostile and determined that Christianity should never get a foothold among its people.

Mr. Meigs opened a small boarding school for boys. Two years later the Society erected the necessary buildings for this school. Christian College came later and was an outgrowth of this institution. At first Mr. Meigs had to hold out inducements to the boys to attend. He had to furnish free textbooks and free tuition. Even then they thought they were conferring a favor upon him in coming to the school and thought they deserved some compensation. Dr. Macklin had the medical work. Not content with caring for the sick, he had his country work and his work in the tea-houses. Mrs. Williams and Mrs. Meigs did their work among the women and children. They received visitors and returned the visits. The aim of all the workers was the same. That aim was to turn the Chinese from the worship of dumb idols to the love and service of the one true and living God.

At first, and before the people understood his spirit and purpose, they called Dr. Macklin a foreign devil and hooted at him. They pelted him with mud and dirt and threw tiles at him from the roofs of the houses. There was a disposition, if not a determination, to drive him away from their city. He lived to become one of the most honored men in all Central China. He lived to become the associate and adviser of Viceroy and Governors and Generals. He lived to hear the coolies say as they passed him on the street, "There goes Jesus Christ."

(Continued in chapter on Expansion, page 222.)

IV. IN AFRICA.

In May, 1884, the Board deemed it expedient to establish a mission in Africa, and directed the Secretary to look out a competent man to explore the field and to report what he found. The Annual Report for that year said, "Africa is now the Dark Continent; but in ages past Africa was the light of the world. Africa gave to the church such men as Origen, Athanasius, Cyprian, Tertullian and Augustine. It was in Africa that the Child Jesus found an asylum from the bloodhounds and butchers of Herod. With the gospel and the

blessings of Christian civilization Africa will again bloom like Eden, and like the garden of the Lord. It will become an eternal excellency, the joy of many generations.”

On the 19th of January, 1885, S. M. Jefferson volunteered to go to Africa as a missionary for the Society, and was appointed. At the time of his appointment he was the minister of the Fourth Street Christian Church of Covington, Kentucky, and the Recording Secretary of the Society. Mr. Jefferson was a graduate of Indiana University, and had served the church in Lafayette in that State before his call to Covington. He was a man of extraordinary ability and ranked among the most scholarly men of the brotherhood. The Board requested him to go as soon as possible and to explore the country and report as to the best locations for the establishment of missions.

Mr. Jefferson proceeded at once to acquaint himself with the latest published information concerning the Congo country. He visited New York and Boston and conferred with the Prebyterian and Baptist Societies. He went to London and conferred with the English Baptist Society. The Secretary referred him to J. T. Comber, who had spent seven years on the Congo, and to W. H. Bentley, who had spent five years in the same region. Subsequently he had a lengthy interview with Henry M. Stanley. These men advised him that, if the Society did not have as much as \$25,000 to spend the first year, it would not be wise to undertake a work in the Congo field. Mr. Jefferson did not believe that the Society could spend so much money on a new mission in one year. On this account he disposed of his outfit and returned home. That effort to reach Africa cost the Society \$1,248.24.

While the Board approved Mr. Jefferson's course, they never gave up the thought that the Society should have a worthy part in the redemption of Africa. The explorations of Livingstone and Cameron and Stanley and the efforts of the churches to occupy the field, kept Africa before the public mind. It was impossible to forget or to ignore the claims of what has been called “the continent of the future.” The

Convention of 1895 requested and authorized the Board to open, or to prepare for opening, in the coming year, a mission in Africa, if the resources would permit; and if in their judgment there were no insuperable difficulties in the way. The Convention stated that the continent of Africa is open to the entrance of the gospel of Christ, and that the way into its darkest depths is already being blazed by the heroic efforts of Christian missionaries, who have entered it for Christ. It was stated that the people are peculiarly ready for the reception of the truth of God. In view of these facts it appeared to be the pressing duty of the Disciples of Christ to open a mission in Africa, and to do so with the least possible delay.

Two years later the Convention said that Christian bodies of believers had sent chosen men and women who counted it a joy to lay down their lives in behalf of this race so long in darkness and sin, and so eager to receive the saving gospel of our Lord. "In this great work the people who call themselves Disciples of Christ have borne no part. In choosing fields for mission work among the heathen the Dark Continent has not yet been entered by them. But it has for several years been on their hearts, and the way seems opening now for beginning this work." The Convention urged that no small thing be permitted to stand in the way of a movement on Africa. The Convention believed that, if the Disciples were to move forward in obedience to the Lord's last command, He would open doors and raise up the men and women needed to enter them.

At the time of the Convention one man was under appointment. It was thought that a medical man should accompany him, and the Board was searching for the medical man. On the 18th of September, 1896, the Board resolved that Ellsworth Faris should be sent to Africa on or before January 1st, 1897. This action was taken in the confident expectation that a medical man would be found by that time. The man needed was found. On November 6th, 1896, Dr. Harry N. Biddle was appointed a medical missionary to Africa. On the 4th of March, 1897, these two men left Boston for the Congo.

Ellsworth Faris was the stalwart son of G. A. Faris, of Texas, and a graduate of Add-Ran University. He was a young man of unusual promise. The Board believed that he was the very man to go as a pioneer to Africa. Dr. Biddle grew up in Cincinnati and was educated in the common and high schools of his native city. He studied medicine in Pulte College. Dr. Biddle's ruling passion was to carry the gospel through medicine to the people of Congoland. He was not less devoted than was David Livingstone before him. The Endeavorers of the Richmond Street Christian Church assisted him with his medical outfit.

Messrs. Faris and Biddle were sent to look out a suitable location and, if possible, open a mission. On reaching England they spent some time studying the work and methods of other Societies laboring in Africa and in collecting all the information they could. Leaving England and going by way of Paris and Antwerp they proceeded to the Upper Congo and began their long search for a suitable and available place in which to begin their work. Not wishing to locate too near any other Protestant Mission, they visited Lake Leopoldville II. They found there a vast region in which no missionary work of any kind was being done. They applied to the government of the Congo Free State for a site, and were refused, on the ground that a Catholic Mission had been established on the other side of the Lake, some fifty miles distant. The Government said that it would be impossible for the Society to secure a site within seventy-five miles of another mission. Then Messrs. Faris and Biddle turned their attention to the French Congo and were promptly informed that no Protestant Society was permitted to establish a mission or to work there.

They continued their search for several months more. Altogether they spent over a year exploring that part of the continent. Meanwhile they had no home or settled abode to which they could go to rest and recuperate. Because of the constant travel and exposure and poor food, Dr. Biddle be-

came seriously ill, and was advised to leave the Congo for home. It was hoped that the sea air and the rest on the voyage would restore him completely. This hope was not realized. On reaching Las Palmas, in the Canary Islands, he was placed in the English Hospital. Everything that medical science and skilful nursing could do was done for him, but in a few days he breathed his last. His unexpected and untimely death was genuinely mourned by those who knew his worth and his devotion to the cause of missions.

About this time the American Baptists, because of a lack of funds and workers, found it necessary to give up some of their work on the Congo. As Bolenge was their most remote station, it was the first to be given up. Mr. Faris learned of this fact and went carefully over the Bolenge field to ascertain if it was just what the Disciples needed. He studied the vast territory which Bolenge commands by reason of its position, and recommended its purchase. The American Baptist Missionary Union acted a magnanimous part and sold the station for \$2,500, one-half of what it had cost them. The purchase was made in 1899.

The death of Dr. Biddle made it necessary for the Society to send someone to take his place. The medical man needed was ready and eager to go. In January, 1899, Dr. and Mrs. Royal J. Dye left New York and reached Bolenge in April. Dr. and Mrs. Dye were both born in Michigan. Dr. Dye studied medicine in New York City; Mrs. Dye spent two years in the Missionary Training Institute in Brooklyn. Both had the missionary passion and were peculiarly qualified for the work of pioneer missionaries. Dr. Dye is a man of inexhaustible energy and enthusiasm.

Bolenge has become a household word among the Disciples. Mrs. Dye's book has made it almost as familiar as Bethany or Hiram. The native village of Bolenge is wholly insignificant. Standing by itself it means no more to the work or to the church than any one of ten thousand villages in Central Africa. Its importance is derived from the Mission and from its location. In front of Bolenge there is a bend in the

River and a small bay which serves as a harbor. All the ships going up and down the River stop at Bolenge for a supply of pure spring water. Bolenge is near the mouth of the Ruki, a river a thousand yards wide where it enters the Congo, a river that, with its affluents, furnishes fifteen hundred miles of navigable waterways to the gospel and to commerce. Bolenge is the most beautiful spot on the River.

The people of that section of the Congo belong to the Bantu family, and were about as primitive as any people on the globe. Some of them wore a loin-cloth; some wore nothing except a coat of paint made from camwood and palm oil. They had no literature and no written language, and no idea of any method of communicating thought aside from oral speech. They practiced polygamy and slavery. A man's wealth was measured by the number of his wives and slaves. His wives did the work in the fields and in the house and supplied his needs; he did the fighting and hunting. In places cannibalism prevailed. The witch-doctor was the most influential member of the tribe. His word caused the accused to die or live, and his word could be decided in advance by a bribe. If ever a mission was planted on virgin soil, it was in the case of the Mission in Bolenge.

The first convert baptized was a man by the name of Lonkoko. He gave up all his wives save one, to whom he was legally married. He set his slaves free. He gave up smoking and all that belonged to the old life. In his case the words of Scripture could be appropriately applied, "Old things have passed away; behold, they have become new." His acquaintances considered him insane and vile. They ridiculed him and said that he had become a woman. Lonkoko was one of the first evangelists to be set aside and supported by the Bolenge Church. He went out among the most savage people in the country and showed his friends and his traducers that he was not less brave than when he went about armed with club and spear. In his life and ministry he adorned the teaching of God his Savior.

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V. IN CUBA.

The war for the liberation of Cuba created a great interest among the Disciples of Christ and among other communions in the Cuban people, and that led the Society to add that noble island to the field of its operations. Mr. and Mrs. Lowell C. McPherson and Mr. and Mrs. Melvin Menges were appointed to go to Cuba as missionaries. They arrived in Havana on the 31st of October, 1899. When the call came from Cuba, Mr. and Mrs. McPherson were laboring for the Jefferson Street Church in Buffalo, New York; and Mr. and Mrs. Menges were laboring for the church in Stanford, Illinois. All four are graduates of Eureka College.

Cuba is a tropical island 730 miles long and from 25 to 135 miles wide, and has an area of 42,000 square miles. Cuba is as large as Maine and Massachusetts, or as large as Ohio and Kentucky. The population is 2,600,000, or an average of sixty to the square mile. With about the same area, Java supports a population of 30,000,000. Because of her climate and material resources, Cuba can easily support four or five times her present population. Ninety-eight per cent. of the people speak Spanish, one per cent. English, and one per cent. other languages. Havana, the capital, has a population of 250,000. Havana is a cosmopolitan city and one of the most expensive in the world in which to live.

On their arrival the missionaries rented quarters and began to get acquainted and to make friends with the Cubans and the Americans in Havana. They preached and broke bread in their own homes every Lord's day. In addition to the two services on the Lord's day, they had a mid-week prayer-service. The attendance was small but the interest was good. Mr. McPherson spoke in the batteries, for other missions, and in the prison. In a little time there were eleven baptisms and several who had gone astray were brought back to the Bishop and Shepherd of their souls. In the April following their arrival, they opened a Sunday school with from twenty to forty-five present. This was said to be the largest English-speaking Sunday school on the island. Mrs. McPherson

son and Mrs. Menges were active in the Woman's Christian Temperance Union and in the Loyal Temperance Legion. For two months, in the absence of the editor, Mr. McPherson edited the *Havana Post*. While serving in that capacity he became acquainted with the chief men in Cuba, both Cubans and Americans. From the time of their arrival the missionaries were studying Spanish, with a view to preaching and teaching in the language of the people whom they had gone to serve and save.

In the summer of 1900, Mr. and Mrs. Menges opened in another part of the city a day school for the teaching of English. They began with four pupils and soon had seventeen enrolled. The school was taught in their own home. For that reason they were not prepared to take in a large number of Cuban boys and girls. The principal objective was the teaching of the word of God. The daily program included a lesson from the Scriptures and the singing of gospel hymns. Besides the day school, Mr. Menges gathered the children of the community into a Sunday school. Within a few months after reaching Havana he began preaching in Spanish.

The work in Cuba was most difficult. The war had demoralized and impoverished and embittered the people. The missionaries preached to a procession. The American soldiers and civilians were coming and going constantly. Half the audience of one Sunday service would be in America before the next Sunday. It was impossible to build up either a permanent congregation of believers or a permanent Sunday school. The Missionaries did what they could. They planted and watered, and left God to give the increase.

(Continued in chapter on Expansion, page 319.)

VI. IN HONOLULU.

When the Hawaiian Islands became a Territory of the United States, there were those who felt that the Society should be represented among the religious forces at work there. The Hawaiian Islands are situated at the cross-roads of the Pacific. Because of their location they will always

be of great strategic importance. Besides being a military and naval outpost of the Nation, they are "the Paradise of the Pacific," and are destined to become increasingly a winter resort for the American people.

Lathrop Cooley of Cleveland, Ohio, gave five thousand dollars to begin a Mission in Honolulu. It was this gift that led the Society to act. Mr. Cooley had it in his heart to establish a number of missions around the world. He wished them so located that the sun would never set on his work. The Mission in Honolulu was the first of the series. Mr. Cooley was a member of the second generation of Disciples and knew the leaders of the first generation. He had preached for many years. Through the growth of Cleveland, his properties became exceedingly valuable. He consecrated the increase to the service of the Lord.

On the 1st day of December, 1899, Mr. and Mrs. Abram E. Cory of Iowa were appointed missionaries to Honolulu. Both were graduates of Drake University, and both were eager to spend their lives in mission service in the regions beyond. They found that the population of the Hawaiian Islands numbered 125,000. Of these 40,000 were native Hawaiians; 70,000 were Asiatics; and the rest were from the South Seas and from Europe and from the United States.

Some years before the arrival of Mr. and Mrs. Cory, Thomas D. Garvin had founded a church in Honolulu. B. F. Coulter of Los Angeles and one or two other friends in California aided the Disciples in that city in financing the enterprise. Miss Calla J. Harrison did considerable work among the Japanese. Her work was maintained by the friends that assisted Mr. Garvin and his successors. Mr. and Mrs. Cory worked in closest fellowship with the church.

Besides the work among the Orientals and Hawaiians, Mr. Cory ministered to the soldiers and sailors as they were going to China and to the Philippines and returning. He spent seven weeks as Chaplain on board the transport Logan. He went as far as Manila, and reported the results as far in

excess of his expectations. He spoke on board battleships, in the Y. M. C. A., in the penitentiary, and in the slums.

Mr. and Mrs. Cory did their work in English. They opened missions at three points in the city. One was called the Lathrop Cooley Mission; one the R. R. Sloan Mission; and the third was named Moiliili, after the district of the city in which it was located. Mr. Cory preached in each of these places. At Moiliili he came into touch with Hawaiians, Chinese, Japanese, Americans, and with families of mixed blood. He opened Sunday schools and night schools. Mrs. Cory taught a class of girls to sew, to speak English correctly, and how to amuse themselves so that their amusements might not degrade them.

For a few months, while John C. Hay, the minister of the church, was in the United States soliciting funds with which to enlarge the work, Mr. Cory served as minister of the church. After he had been in Honolulu a year and a half, he asked permission to go to China as a missionary. Permission was granted and he and Mrs. Cory went on to China to assist the Mission there. When they left, A. O. Hushaw was engaged to superintend the work. Mr. Hushaw baptized a number of Chinese, among them a Chinese preacher and his wife. Mr. Hushaw resigned on account of failing health, and P. M. Snodgrass of Virginia was secured as his successor. In addition to his other duties, Mr. Snodgrass taught a class of Japanese in the night school and a Bible Class. When Mr. Snodgrass resigned, C. C. Wilson of Ohio was engaged to fill the vacancy. He continued in the work for less than six months.

The field was small and fairly well occupied. There was little room for expansion. The great and populous fields of the Orient attracted men and women who wished to serve as missionaries, as Honolulu did not. The church is prosperous and is able to oversee the work that has been started by the Society.

VII. IN THE PHILIPPINES.

At the close of the Spanish-American War and after their purchase by the United States, the Philippine Islands were opened to Protestant Missions. A wonderful interest in these islands was developed; churches and individual Christians were anxious to see them occupied. Several Societies hurried on men and women to open missions. That was considered a patriotic no less than a Christian duty. The Disciples shared this feeling. One man, who has never permitted his name to be known, gave five thousand dollars to start the work. Others followed with liberal gifts. Hermon P. Williams, who had served as Chaplain of an Iowa Regiment, was eager to return as a missionary. Abram E. Cory had spent some time in Manila as an army Chaplain and felt something should be done to give the gospel to the Filipinos.

On the 12th of April, 1901, Mr. and Mrs. W. H. Hanna were requested to go to the Philippines at once. They landed in Manila the 3d of the following August. A few weeks later Mr. and Mrs. Hermon P. Williams were appointed; they reached Manila in December. Mr. Hanna is a graduate of Bethany College. He served the church in Washington, Pennsylvania, as its minister, and served other churches as an evangelist. He is a good singer as well as a strong preacher. Mrs. Hanna is a granddaughter of Hon. Russell Errett, a brother of Isaac Errett. Mr. Williams is a son of Mr. and Mrs. J. Mad. Williams and a graduate of Iowa State University. He is a man of acknowledged ability and of fine presence. They were a pair of noble brothers and well qualified to open a work in a new and difficult field.

Until the arrival of Mr. Williams all the work was done among the American soldiers and civilians, and among the English-speaking Filipinos. Mr. Hanna preached in the chapel which he had rented, in the hospitals, in the camps, in the prison, and in the hall of the Y. M. C. A. In the Union Evangelistic services he conducted the music, and sang solos in various religious meetings. He undertook some work among the Filipinos, a Sunday school, a mid-week prayer



1. Sunday School, Manila, P. I.
2. Albert Allen Memorial Bible School, Manila, P. I.
3. Post Graduating and Graduating Class of Mary Chiles Hospital. Dr. W. N. Lemmon, Director. Manila, P. I., 1919.

service, and an Endeavor Society. The attendance was very small. As the population was constantly changing it appeared well-nigh impossible to build up a permanent work.

Mr. Hanna discovered fifty-eight Disciples in the Islands. Among the number were some of great influence who, by their presence and consecration, contributed much to the future growth of the entire work. Some were not particularly well pleased that they had been discovered. They were pilgrims and strangers; they were planning to return to the United States as soon as their purpose in going to the Philippines was accomplished. The most trivial causes kept these from the Lord's Table and from all forms of worship. The climate was enervating and they needed a rest on Sunday so as to be able to do full duty the remainder of the week. Facilities for getting to church were not good, and Americans were not expected to walk. The place of meeting was upstairs, and that was a drawback. There was no strong sentiment impelling them to attend public worship. Mr. Hanna found it extremely difficult to keep on keeping on. The irresponsiveness of those to whom he spoke vexed his soul. At home he was accustomed to speak to audiences that were large and enthusiastic. He seldom spoke without confessions. In Manila he spoke to a handful and half of them manifested no interest in him or in his message.

After the arrival of Mr. and Mrs. Williams a class of English-speaking Filipinos was organized and taught. The attendance varied from five to eight, but three of the number were baptized. There was a large Bible Class for children on Saturday afternoon. After the missionaries had spent several months studying Spanish they held evangelistic services in a street chapel, which proved very successful. At one service seven adults made the good confession. Simon Rivera and six others were baptized in Manila Bay at night, near where Dewey sank the Spanish fleet. This was the beginning of a great ingathering. From Manila the work spread, the good seed falling on good ground at almost every point of the compass. In the great province of Laguna an

active congregation sprang up in the beautiful and picturesque town of Lilio. This congregation enrolled in its membership some of the principal citizens of the place and has continued to grow in numbers and in influence. Another congregation, which has grown to be the principal religious force in its town, was organized in Marivales, in the province of Bataan. The need of a chapel in Manila was supplied by the purchase of a billiard hall, the money for the same being furnished by the American friends.

When the Missionaries left Manila for Laoag, the American Church had fifty-five members, and the Sunday school an enrollment of about fifty. In the absence of a minister the church did not feel that it could meet regularly on the Lord's day, and so they arranged for occasional meetings in the parlor of a private residence. The Filipino church was left in charge of a native evangelist. They were buoyed up with a promise of a semiannual visit from one of the men in Laoag. As there were a dozen men in the church who could speak to profit and edification, the church lived and prospered.

Messrs. Hanna and Williams left Manila for Laoag in the interest of peace and good-will. The earliest missionaries in the Philippines formed what they called the Evangelical Union, and divided almost the entire Archipelago among themselves. There were only four societies represented in the Evangelical Union. It was not possible for the small group of missionaries in the Islands to cultivate the whole field; at the same time they rather resented the entrance of the representatives of any other society. Messrs. Hanna and Williams wished to live in peace with the men who had preceded them by a few months, but they also wanted a place in which they could work. The United Brethren had been assigned the northern part of Luzon, the main island; but they had done very little work in it and, in fact, had withdrawn to Manila. Because this field was unoccupied the new missionaries felt free to enter and preach the gospel. The United Brethren returned later and carried on a good work in the southern part of that field, with San Fernando as a

center. The Methodist Episcopal missionaries took possession of another part of the field. It was found that there was room enough for all and that there was no need of overlapping or clashing.

The northwestern part of Luzon is the chief seat of the Ilocanos, a tribe numbering 800,000. Laoag, a city of about 40,000, situated upon a rich plain in the northern Ilocano province, partly surrounded by the Laoag river, was chosen as the center from which to begin work in the north. The workers were well received; meetings held in a private house were well attended, and preaching on the streets and in the market was heard by large numbers from the time it was begun. Soon after reaching Laoag a chapel was fitted up in the basement of the Mission Home and services were conducted in it four evenings in the week. Mr. Hanna visited a neighboring town and on Sunday afternoons preached in the cock-pit. Thousands of Gospels and Testaments and tracts and hymns were sold. Mr. Williams conducted preaching services and Bible Study Classes in Spanish from one to six times a week. One of the first tasks was to translate the Spanish-Ilocano Grammar into Ilocano-English. The Pentateuch was translated into Ilocano, and the Ilocano New Testament was revised.

The United States established schools of all grades from the kindergarten to the Philippine University and carried on all the work of secular education. This left the missionaries more free for distinctively evangelistic work than are the missionaries in most other fields. Doubtless this helps to account for the large ingatherings in a field where the beginnings were small and discouraging.

(Continued in chapter on Expansion, page 324.)

VIII. IN TIBET.

Dr. Susie C. Rijnhart was instrumental in opening the Mission on the border of Tibet. She and her husband had spent four years in that great closed land in the interest of the Kingdom. Their child died and was buried in a drug box

lined with a towel, at the base of the Dang La mountains. Her husband was murdered by the Tibetans and his body thrown into the river and never recovered. She herself escaped by one of the greatest miracles in history. On reaching civilization and home there was one, and only one, passion in her heart, and that was to go back to Tibet and spend her life among the Tibetans as a missionary. When she was asked if it would not be a great sacrifice for her to return to a land where she had suffered so much, her answer was, "It would be a great sacrifice for me not to return and give those people the gospel; they need it so much."

On the 7th of November, 1902, Dr. Rijnhart was appointed to open a mission in Tibet. She was to start as soon as a suitable man and wife could be found to go with her. On the 17th of August, 1903, Dr. and Mrs. Albert L. Shelton, who were under appointment to China, were transferred to Tibet. Dr. Rijnhart was a Canadian by birth and education. Her maiden name was Susie Carson. She had studied medicine and received her degree before she met and married Petrus Rijnhart, a native of Holland. Dr. and Mrs. Shelton were Kansans. Both received their academic education in the State Normal in Emporia. Dr. Shelton studied medicine in Louisville, Kentucky. Before their marriage, Mrs. Shelton, whose maiden name was Flora Beal, was a teacher in the public schools of Kansas.

Dr. Rijnhart and Dr. and Mrs. Shelton met for the first time in San Francisco on the 27th of September, 1903. They were on their way to Tibet at the time. All three reached Tachienlu, which was their destination, on the 15th of March, 1904. From Nanking, where they stopped to collect their goods, they went by steamer to Chung King, and from Chung King by house-boat to Kiating, and thence to Tachienlu overland, riding sometimes on horses, carried on men's shoulders sometimes, and walking sometimes. Tachienlu is a Chinese town in the western highlands of the province of Sze Chuan. Mrs. Shelton described it as an Oriental city, and said that it has everything that goes with that word: dirt, heat, flies,

mangy dogs, naked babies, half-clothed men and women; no rain for months, and chaff from the threshing floors flying everywhere.

Mr. James Moyse knew of their coming and fitted up some rooms in an inn as best he could and assisted them in getting installed. He papered the walls with Chinese paper and attempted to scrub the floors. The owner would not permit this; the floors had never been scrubbed and must not be scrubbed. The Missionaries were able to rent a shop in the heart of the city; this one building served as chapel, school, and dispensary. They were fortunate in being able to secure in Nanking for one year the services of a graduate of the Christian College. He assisted in the preaching and in the teaching and in the dispensary and with the language. His services were invaluable. They were fortunate, too, in securing the services of an English-speaking Chinese cook. It is not easy to see how they could have gotten on without these two Chinese assistants.

Because of her previous experience and knowledge of the language, Dr. Rijnhart was able to begin her medical work at once. She ministered to the Chinese and Tibetans alike. The medical work met a felt need; it spoke a language that all could understand. The training of children and the evangelistic work spoke the same language, but it was not so readily understood. Dr. Rijnhart had meetings for the women and children; she visited the people in their homes in connection with the medical treatment and for other reasons. As opportunity offered she spoke good words for the Lord Jesus. She attracted many by the use of the magic lantern, and through the pictures on the screen many heard the message for the first time. Patients came from near and from far; all who came told their friends and neighbors of what they heard and saw and learned in the dispensary.

Dr. and Mrs. Shelton gave from five to six hours a day to language study. The only printed helps they had were a primer by Mr. Amundsen and the New Testament written in the classical Tibetan, which is not at all like the colloquial.

They had been instructed to allow nothing to interfere with their study of the language; they felt that if they did not get a good start at the beginning of their career, they would be handicapped all their days. It was not till January that Dr. Shelton undertook to treat the sick and to teach and preach. From the first there was a constant increase in the number and the importance of the cases. In January he began to teach in the Sunday school; that helped him much with the language. In March he preached ten or a dozen times; before attempting to preach he went over the sermon with his teacher. The fame of the medical work went out through all the region. Dr. Shelton was called a hundred miles to treat a wounded military officer. Men whose feet and fingers had been frozen in crossing the high mountain passes and men suffering from bullet wounds, sought him out. The people did not want the gospel, but they did want to be cured when sick and to be healed when wounded. Christianity was new and fearful and unwelcome.

Some of the most promising of the boys of the place were induced to attend school. The teacher was an excellent Chinese scholar. He had no printed helps of any kind. He wrote out the lessons and required the pupils to commit them to memory. In this school, in addition to the subjects usually taught by the Chinese and Tibetans, English, geography, arithmetic, and the Bible were taught. Dr. Rijnhart had a class in English. Dr. Shelton took the boys through the New Testament and through a considerable part of the Old Testament. He gave them a course in the lives of the apostles. It was his conviction that those boys were as well informed in the teaching of the New Testament as most boys at home who have had much better advantages.

Mr. Yang, a graduate from Christian College in Nanking, preached in the chapel every day. Every department of the Mission was evangelistic; but the gospel was brought to bear upon the minds and hearts of the people more effectively in the preaching service than in any other. It was not long until there were fourteen men and nine women inquiring as to the

way of salvation. Seven confessed their faith in Jesus as the Christ and were baptized. Those who were baptized were organized into a church and were instructed in all that pertains to life and godliness. There was some good ground in Tachienlu, and the good seed found a lodgment in it and bore fruit. There were some there who were of the truth, and they heard and received the words of their Lord.

Soon after the work was begun in Tachienlu, Dr. Rijnhart's health began to fail. Her first experiences in Tibet were too much for her strength. In October, 1905, she and Mr. James Moyes were married, and a year later she resigned. She and Mr. Moyes removed to Chentu, the capital of the province, where he served the Christian Literature Society for some months. Then they returned to her home in Canada where she died on the 7th of February, 1908. Mrs. Moyes was a remarkably gifted woman. Her book, entitled, "With Tibetans in Tent and Temple," will live. President McGarvey said that no other book that he had ever read, aside from the Bible, stirred him as that book did. As a speaker on the platform, she was unsurpassed. It was through her energy and enthusiasm that the work among the Tibetans came into existence. Her name will always be associated with it. She laid the foundation, and others builded thereon.

In order that the work might not be crippled by reason of Dr. Rijnhart's failing health, the Society was asked to send a family to take her place. On the 10th of May, 1905, Mr. and Mrs. James C. Ogden of Kentucky were appointed missionaries to Tibet. Mr. Ogden is a graduate of Kentucky University and of the College of the Bible; Mrs. Ogden is a graduate of Hamilton College. They reached Tachienlu on the 3d of February, 1906. As soon as they gained a working knowledge of the language, and before that time, they began work. With the help of a native carpenter, Mr. Ogden repaired a Chinese house for a home for himself and family. He relieved Dr. Shelton of some of the work in the school and in the church. When he had leisure he accompanied Dr. Shelton in his tours into the country.

The Missionaries were not in Tachienlu very long before they came to the conclusion that they were too far from the Tibetan border. Tibet was not open to the gospel; they could not enter it anywhere; but the border was five hundred miles from Tachienlu. On this account they decided not to establish themselves permanently at that place, even though there were Tibetans in and around Tachienlu and Tibetan caravans constantly passing through it. In the autumn of 1906, Dr. Shelton and Mr. Ogden visited Batang, to investigate. They spent four days there; they went out in different directions and consulted with the officials and others in the place. They were well received and were entertained as guests of the city. Though they could not enter Tibet, they believed that in a few years the way would be open. The trip was of much benefit to Mr. Ogden. He learned something of the manners and customs of the Tibetans and picked up many of their sentences. In going and returning, Dr. Shelton was constantly called on for medical aid. His ready response to the cry of the needy and his genuine sympathy with the suffering and his manifest interest in the people with whom he had to do, made friends for the Mission.

Batang is eighteen days nearer Tibet than Tachienlu. It is on the border. One can stand in Batang and look across the Yangtse and see the land which the Father promised the Son as part of his inheritance. Batang is ten thousand feet above the sea and is surrounded by mountain peaks eighteen thousand feet high. It is one of the most remote and inaccessible and one of the loneliest mission stations in the world. Mail was received once a month. A swift walker could make the round trip in thirty days, but that did not happen often.

Before moving to Batang it was necessary for Dr. Shelton and Mr. Ogden to go to Chung King for supplies that would last two years; soap, sugar, candles, and other household goods. They needed axes and saws and all the tools that would be needed in felling trees and in making brick and in building suitable houses for the Mission. They had lumbermen and brick-makers, but they had to superintend every de-



1. Sue M. Dilts Hospital, Batang, Tibet.
2. Mr. and Mrs. J. C. Ogden and Mission Day School, Batang.
3. The Shelton and Batang Group. (The one smoking is a Chinese General.)

tail themselves. The Chinese carpenters did not know how to build houses such as the Missionaries needed. Mrs. Shelton said the Missionaries had to teach them how to make a tub before they could take a bath. While the men were felling and sawing the trees and making and drying the brick, Dr. Shelton preached to them.

Dr. and Mrs. Shelton left Tachienlu on the 7th of July, 1908, and reached Batang on July the 24th. Mr. and Mrs. Ogden did not arrive till the 21st of October. Johnny had gone in advance and had rented three rooms in two Tibetan inns for the two families. He scrubbed, and cleansed, and papered them with Chinese wall-paper. In the other half of each building lived a Tibetan family with the servants and slaves. In addition to the family were pigs, yaks, horses, donkeys, and piles of manure. There were no screens or windows. As in Tachienlu, flies, heat, dirt, and chaff were everywhere. Dr. and Mrs. Shelton lived there for five months, when they were able to get a house for themselves. Mr. and Mrs. Ogden lived in a Tibetan inn for more than a year. Dr. Shelton's medical skill was in constant demand. Whether he was on the road or at home there were the sick and wounded calling for help. One year his fees, outside of eggs, consisted of dirty butter, gunnysack cloth, meat, and a wolf-skin or two. The fees were worth in all about ninety-six rupees. But the gratitude of the people whom he had helped was beyond all price.

The Tibetans are probably the most religious people in the world. In the immense lamaseries there are the greatest aggregations of priests to be found anywhere. Every family is expected to give at least one son to the priesthood. The prayer-wheels are always in motion. Every Tibetan carries his prayer beads and while one is talking to him he is saying his prayers and counting his beads. Nevertheless the Tibetans are ignorant, superstitious, and indescribably filthy. Buddhism has not made of them a new creation. But like all human beings, the Tibetans have their good qualities, and they respond to kindness and good will, and they appreciate

goodness and purity and fidelity in the lives of the missionaries. It is for this reason that the missionaries are thankful for the privilege of living and working among them. Once when they were told that, if they desired, they might go down into China where they would have more Christian fellowship and more of the comforts of life, they declined and said they would not change places with missionaries in any part of the great world field. They are supremely happy in the work and wish no change.

(Continued in chapter on Expansion, page 351.)

SECTION III.

1882—1918.

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread forth on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited (Is. 54: 2, 3).

EXPANSION.

I. IN ENGLAND.

(Continued from page 55.)

THE chapter on the Beginning in England brought the history down to the close of the year 1881. At that time work was carried on in Southampton, Southport, Chester, Liverpool, and London. The men sent from America were H. S. Earl, W. T. Moore, M. D. Todd, J. M. Van Horn, and J. L. Richardson. The Annual Convention of 1881 decided that, while the British work should be fully maintained, the establishment of any new points of labor beyond those already proposed was to be deprecated, unless the resources of the treasury were considerably augmented.

While this was the action of the Convention new work was undertaken at several places in England. Aside from those already mentioned, the places in which churches were organized were these: Acton, Birkenhead, Brixton, Cheltenham, Chorley, Fulham (London), Gloucester, Hornsey (London), Hygeia Street (Liverpool), Ingleton, Lancaster, Margate, Rotherhithe, Saltney, Southfields, Swindon, Tasso Tabernacle (London).

Among the men sent to England were these: J. H. Bicknell, John A. Brooks, Mark A. Collins, W. A. Foster, George Fowler, J. J. Haley, B. H. Hayden, Samuel McBride, Alexander Martin, J. J. Morgan, Leslie W. Morgan, A. W. Taylor, E. M. Todd, George T. Walden, and Mark Wayne Williams. In addition a number of Englishmen were employed. Among them were the following: Richard W. Abberley, T. H. Bates, H. Milner Black, Eli Brearley, George Brooks, T. S. Buckingham, Richard Dobson, William Durban, S. Walton Fay, A. J. L. Gliddon, L. H. Gow, Robert Hindle, W. E. Hogg, A. Johnson Ben Mitchell, D. R. Moss, J. C. Oakshett, J. E. Powell, H. A. Procter, George R. Quiggin, George Rapkin, R. Reith, Daniel

Scott, E. H. Spring, J. W. Travis, F. W. Troy, J. H. Versey. There were others who served for brief terms, but it does not appear necessary to record their names.

The men who served longest were these: H. S. Earl, founder of the church in Southampton and for nine years its minister, also the founder of the church in Cheltenham, and for a short time minister of the Upper Parliament Street church in Liverpool; W. T. Moore, founder of the churches in Southport and Liverpool, for ten years minister of the West London Tabernacle, and for fifteen years or more editor of the *Christian Commonwealth*; M. D. Todd, founder of the church in Chester, and for three years its minister, also minister of the church in Liverpool, and founder of the church in Ingleton; George T. Walden, minister of the West London Tabernacle for four years; J. M. Van Horn, minister for five years at Chester, and founder and minister of the church in Birkenhead; J. H. Bicknell, minister of the church in Liverpool for five years, and general evangelist for one year; E. M. Todd, minister for five years at Chester, and six years at the West London Tabernacle; George Fowler, for five years minister at Southport; Mark Wayne Williams, one year at Chester, four years at the West London Tabernacle, and three years at Acton; Leslie W. Morgan, six years at Southampton and ten years at Hornsey.

A number of Englishmen have rendered conspicuous service; these are as follows: William Durban, who was connected with the work as pastor and writer for more than thirty years; E. H. Spring, minister at Cheltenham for a time, and minister at Gloucester for twenty-six years; Eli Brearley, minister at Birkenhead for six years and at Fulham for fifteen years; H. A. Procter, minister at Lancaster for five years; J. H. Versey, minister at Lancaster for six years, and for twelve at Cheltenham and Swinton; Thomas Carr, connected with the work at Hygeia Street, Liverpool, for thirty-five years; F. Phillips, for the past four years minister at Southampton; Robert Hindle, for three years minister at Chester and later at Hornsey; H. Stafford, who served West London Tabernacle and

Southfields for twenty-nine years as preacher and teacher, and without pay. Other men served acceptably, but not for long periods.

Besides preaching the gospel, much use has been made of literature. W. T. Moore had hardly reached the field before he started *The Evangelist*. Later he edited and published the *Christian Commonwealth*. The *Commonwealth* carried the message of the Disciples of Christ wherever the English language is spoken. In addition to these two publications, the following were issued, chiefly for English readers: *The Disciple*, *The Mission Gleaner*, *The Christian Quarterly*, and *The Christian Monthly*. These were ably edited and they carried the truth far and near. A series of monthly leaflets was published for years and widely distributed. "Gospel Posters," "Gospel Handbills," and "Gospel Postal Cards" were printed by the thousand. "Study Number One—Disciples of Christ," issued in America by the Christian Unity Foundation of the Episcopal Church, was circulated through the churches and other agencies.

The plea of the Disciples of Christ, the Union of all the people of God to the end that the world may be evangelized, has been kept before the minds of the English people from the beginning. Partly as a result of this propaganda, it is confidently affirmed that there has never been a time in the history of Christianity in Great Britain when Christian union was so much to the front as it is to-day. Because of the change in sentiment respecting Union, an Anglo-American Conference on the subject was held following the Edinburgh World Conference on Missions, in 1910. Addresses were delivered by four American and by four English ministers: J. H. Garrison, A. McLean, C. C. Morrison, and Errett Gates spoke for the Americans, and Prebendary Webb-Peploe, C. Silvester Horne, W. L. Watkinson, and T. E. Ruth spoke for the English. These addresses were published in a neat brochure. Leslie W. Morgan states that representatives of the Disciples of Christ sit on every united committee ap-

pointed to consider the question of unity, and make their contributions in a sane and Christian spirit.

Some of the hopes cherished concerning the work in England have not been realized. It was thought that the churches established would be self-supporting in three or four years at most. This has not been the case. The churches that were planted earliest still need assistance. Aside from the Coop family there is not much wealth in the English churches. While they have not been able to do all that it was hoped they would do and all that they desired to do, it should be mentioned that for a good many years they have supported two missionaries in India.

The numerical gains have not been as large as it was hoped they would be. There have been gains each year, but they have not satisfied expectation. Soon after the Society was organized one of our journals used this language: "Large bodies of the established church are dissatisfied, and if a breaking up comes, which many prophesy, we ought to be in a position to gather into the Church of Christ all who are willing to give up human creeds for the Word of God. There will be many anxious and willing to make such a change.

"One wing of the Baptist church believes about as we do. They care little or nothing about the name Baptist. They are essentially with us, and no doubt much strength could be gained from this source. When we see these things and know that there is a great harvest for us, should we hesitate one day as to our future course of action? If we want to gain strength among the grandest missionary people in the world, that we may be enabled to plant many missions in foreign fields, we cannot afford to slight these at this time. Let the work go on, and instead of trying to hold only what we have gained, let us reach out to new places where they are anxiously waiting to have the primitive gospel preached to them, and let us add to what we have already gained."

Neither prophecy was fulfilled. No doubt there were many dissatisfied members of the established church, as there have always been; but they did not break away from the establish-

ment. Doubtless one wing of the Baptist church believes about as the Disciples believe, and because they do they see no reason for changing their ecclesiastical relations.

While the work in England has not prospered either financially or numerically as it was hoped, it has prospered in other respects, far beyond the most sanguine expectation. Perhaps no other group of churches among the Disciples has given so many of its members to the ministry and to the mission field. One hundred or more have dedicated themselves wholly to prayer and to the ministry of the Word. This is a remarkable record. It is doubly remarkable when it is borne in mind that there was no college in which young men could be trained for Christ's service. Dr. Moore conducted Training Classes in the West London Tabernacle; the members of those classes are at work in the home field and in the regions beyond.

Here are the names of some of the men and women who have gone out from the churches in England to spread abroad a knowledge of Christ's saving grace and power: Albert F. H. Saw, Mr. and Mrs. Edwin P. Hearnden, Mr. and Mrs. T. J. Arnold, Mr. and Mrs. W. R. Hunt, and John Johnson, all of China; Mr. and Mrs. Frank Staniland, of Japan; Miss Helen Levermore and Miss Mary L. Clarke, of India; Mr. and Mrs. W. M. Rumsey, Claris Yeuell, Mr. and Mrs. J. H. Versey, L. H. Gow, and Ernest Hunt of Jamaica; and Herbert Smith of the Congo.

Here are some who have worked or are working now in America: Herbert Yeuell, Claris Yeuell, James Small, Mathew Small, R. W. Abberley, W. R. McCrea, Fred R. Davies, J. J. Tisdall, H. P. Leach, John Hewitson, J. C. Oakshett, S. Walton Fay, David Bucknell, Harry Bullock, Alfred A. Johnston, W. H. Hardaker, and Miss Ada Forster. The names of some who have made good in Canada are these: W. J. Cadman, Lewis C. Hammond, Edwin Wyle, T. H. Bates, and C. S. Grinstead.

The names of some who have done good service in England are as follows: William Durban, George R. Quiggin, William Price, E. H. Spring, F. Phillips, H. A. Procter, T. S. Buck-

ingham, J. W. Travis, H. Stafford, W. R. Green, Thomas H. Procter, John Stockford, John Maxted. Some of these have served as pastors, some as evangelists, and some as writers.

One other item worthy of mention should be placed to the credit of the work in England. When Professor McGarvey visited Palestine and the other Bible lands, he had as one of his traveling companions H. S. Earl of Southampton fame. While Professor McGarvey was bathing near Sidon he was rescued from drowning chiefly by the efforts of Mr. Earl. As Professor McGarvey described the incident, it was somewhat as follows: In the afternoon, as they drew near to Sidon and were about to close a long hot day's ride, they dismounted on the beach to refresh themselves with a sea-bath. They swam beyond their depth. Realizing that, they turned and tried to swim toward the shallow water. Professor McGarvey struggled, but made no progress. When his strength failed he felt he must certainly perish. He gave up all for lost and with the thought, "Shall my life, my labor, my present expedition end here?" Folding his arms on his breast he prayed, "O God, bless my family; sustain them under the blow, and take me to heaven." Mainly through the heroic efforts of Mr. Earl he was brought ashore and thus saved to the brotherhood and to the church. The work that Professor McGarvey did in the thirty years following that rescue was due under God to the act of a missionary of the Society.

The following have died in the service or as a result of the service: Mrs. M. D. Todd, M. D. Todd, J. L. Richardson, Mrs. Mary Bishop Moore, Daniel Scott, William Durban, and Eli Brearley. Mr. Todd went to the South of France hoping to find relief. He found none. Then he returned to America and sought health in Southern California. He was disappointed again. He died and was buried at Los Gatos. Mrs. Moore died while her husband was doing his monumental work in London. At the time of her death it was said that a simple statement of her beautiful and consecrated life would seem, to those who did not know her, extravagant praise. From childhood, she gave herself, with the unwavering loyalty of a

supreme love, to the service of Christ. She shared freely in the abundant labors of her husband as his helper, the inspiration of his heart, the guide of his counsels, and the sharer of his cares. Her end was beautiful beyond the power of words to tell. William Durban was a saint of God, a scholar of high rank; as a writer he had no superior among the Disciples of Christ. Eli Brearley died in consequence of the War.

Since 1894 the management of the work has been in the hands of a committee representing all the churches. The Society makes an annual grant; the English Committee distributes it. The selection of the workers and the direction of the work are in the hands of the Committee on the field. As a result of the war, the two bodies in England that stood for the same things united. The first act of the united body was the planning of a Training School, to be located in Birmingham.

II. IN SCANDINAVIA.

(Continued from page 56.)

Dr. Holek, who began the work in Denmark in 1876, continued in it as long as he lived. He served the Society for thirty-one years. The last ten years of his life he received no salary. The money that was sent him month by month was used in the work; no part of it was retained by him. At the time of his death it was said that no other missionary had served the Society for so long a time. The church building in Copenhagen is one of his monuments. That building is well located and well arranged. It cost when built \$22,000, and is worth more now than it cost. It is said to be the best dissenting house of worship in the city.

While living in Copenhagen and doing his utmost to establish the church he served, Dr. Holek was thinking of Norway and Sweden, as Paul at Troas was thinking of Europe. On invitation, he visited Norway, as Paul, in response to the call of the man of Macedonia, visited Europe. His visit, which lasted only a few weeks, resulted in the establishment of a church in Frederickshald. Seeing what he believed to be a

great and effectual door open before him, Dr. Holek asked the Society for a grant of one thousand dollars for Scandinavia. He asked this grant for one year only. He thought that in one year several self-supporting churches could be established. His request was granted. But that did not suffice. An annual grant of one thousand dollars was necessary till 1910.

The gospel was preached in many places and converts made. Twenty churches were organized; in a few years ten of these had buildings of their own. These buildings were not large or costly, but they were sufficient for all the needs of the worshippers. The towns and cities in Norway in which the representatives of the Society did their work, were these: Aalesund, Bergen, Christiania, Egersund, Frederickshald, Frederickstad, E., Frederickstad, W., Gjeithus, Holmsbo, Horten, Kampen, Kragero, Lardal, Narsnaes, Naersodden, Omarek, Risor, Sarpsborg, Skotfus, Stavanger, Svelvik, Tofte, Tonsberg. The churches established were not large and were not made up of prosperous people, and were not supplied with competent leadership. On this account they were the victims of the "tongue-speakers" and the "prophesiers," who through their cunning craftiness were able to seduce some from their allegiance to Christ.

Four men were sent from the United States to assist in the work. These men were Julius Cramer, O. C. Mikkelsen, R. P. Anderson, and E. W. Pease. Julius Cramer was born in Schleswig. After completing the English Bible Course in Drake University he returned to his own country to preach the gospel to his own people. O. C. Mikkelsen, a Dane by birth, spent two terms in Oskaloosa College and two years in the College of the Bible. President Graham and President McGarvey recommended him highly for an appointment. R. P. Anderson was born in Birkenhead, England; his wife was born in Kilmarnock, Scotland. Mr. Anderson spent a number of years in the United States, and was for a time on the editorial staff of the *Christian Standard*. Before going to Christiania Mr. Anderson spent some years with Dr. Holck in Copenhagen. E. W. Pease began his work near the close of

the year 1900, and served eight years. He went to Norway direct from Yale.

In addition to the four sent from the United States to be associated with Dr. Holck, a number of men were employed in Norway. Among them were the following: John Borglin, I. P. Danielsen, Neils Devold, N. A. Foss, Andreas Hermansen, William Johannsen, Anders Johnsen, K. Larsen, Hendrik Nevland, Edvard Nielsen, August Samuelsen, Harold Wester, E. Westland. These were good men and did what they could. But they were working men, for the most part, and could give only a part of their time to the work of the church. They were not educated men and were not able to meet and vanquish in argument the "tongue-speakers" and the "prophesiers" and the Mormons and the Adventists and other sectaries who were ever ready to compass sea and land to make proselytes to their heretical notions. Because of the lack of strong leaders the churches were sometimes torn with internal dissension and strife. Ambitious men wanted office and control, and the churches were divided over them.

Towards the close of the eighties a revival swept over southern Norway. Working men and others carried the message of primitive Christianity far and wide. The people began to read the Bible, and, as they read, they were aroused to a sense of their duty. The State church priests raved as they saw the people turning to the Lord. Being defeated in argument, they avenged themselves by applying an antiquated law which condemned to prison any one who baptized a minor. Many of the Disciples of Christ suffered imprisonment for this cause. The persecution did not continue long. In a little time the whole country was open. There were more invitations than the evangelists could accept.

Mr. Anderson wrote of Norway as a great field. "The people are poor in material things, but rich in faith and deeply religious. Nowhere have I seen such deep, simple piety, such intense spiritual yearning after God, and among all classes such reverent respect for Christ and Christianity. Allied to this is the sturdy national independence of the people, who

want to see things with their own eyes and judge with their own minds. This may lead to one-sided judgment, but the motive is pure and the effort is educative. Hence the mind is open to the truth. And this is a great point indeed.

“We need educated, saintly preachers here. There is no nonsense about Norwegian Christianity. It is not a thing of fluttering ribbons, a gaudy ornament, but a deep, tense, vivid, reality. Perhaps the shadow of the great mountains is upon it. The majesty of nature, which has created an austere and deep-hearted people, reflects itself in the seriousness with which divine things grip the conscience. We feel that the blessing of the Lord is upon us, and when the bright morning breaks, when the laborers come home from the toil of the harvest-field, we expect to see many a sheaf gathered from Norway.”

Mr. Pease spent most of his time as an evangelist. In one of his reports he told some of his experiences. “In the last year John Borglin and I have been traveling and holding extended meetings at various places. This awakened great interest in Aremack, near the border of Sweden. I visited that place last winter when everything was frozen solid. After traveling three hours before light, I arrived at Mysen, thence in a farmer’s old sled for forty-two miles to a meeting-place, where I found a congregation of five hundred. I found that it was planned that I should drive ten miles more after preaching to get lodging. But as one who lived near the church asked me to remain with him, I accepted. The next day I had to return over the same forty-two miles, and take a train to meet my other appointments. I do not have such cold trips often, but they emphasize the truth that a missionary here must have a warm heart, together with a lovable disposition, patience and willingness to suffer for Christ’s sake. I might add that we are gaining in Horten, Sande, and Porsgrund. There is a large opportunity in Laurdel and Sandsvaer and upon the main islands along the coast. With reference to the islands, there are many that are never visited by a preacher,

and where we could do a great work without hindering our other work.”

A small work was done in Sweden. Under the preaching of Dr. Holck a church was organized in Malmo and one in Linham. There was a small group of believers in Ramlosa. I. P. Liljenstein labored in Sweden under the direction of Dr. Holck.

On the 9th of February, 1907, Dr. Holck entered his eternal home. For several years he had been in poor health and unable to do any work. While his death was not unexpected, it brought sorrow to all the churches with which he had to do. He was the father of the work in Scandinavia. His unselfish and devoted life caused the churches to love and to honor him as few men are loved and honored.

Besides preaching in the pulpit and from house to house, Dr. Holck greatly extended his influence by using the press freely. Early in his ministry in Copenhagen he issued a monthly called “The Old Paths.” A copy of that magazine fell into the hands of a sailor and was carried to Norway. It was the reading of that copy that led to the invitation to Dr. Holck to visit Norway and preach to the people the things the magazine advocated. Later he published a weekly paper designed to meet the spiritual needs of the Danish peasantry. That enterprise prospered and the paper became a welcome visitor in many homes. Later still he published a paper for children. The returns from that paper made him financially independent. More than that, they put it into his power to assist the work of the Kingdom in a generous way.

In 1885 Dr. Holck was elected to the Danish Parliament where he engaged in a time of great stress in the struggle for freedom and toleration. After serving for six years he gave up his seat because of ill health. Dr. Holck introduced the Order of Odd Fellows into Denmark and was its first Grand Master. He had the joy of seeing the royal family join the Order, and on the occasion of King Christian’s Golden Wedding, he was honored by being knighted—“Knight of the Order of the Dannebrog”—and received the title of Justitzrat.

Dr. Holck was married twice. His first wife was an American; the second was a Dane. Both were cultured Christian women and stood by his side in adversity and in prosperity. Both are with the saints in glory. Dr. Holck had no children of his own, but he adopted two orphans. He trained them up in the way they should go. He went before them in the path of rectitude and honor and said to them, "This is the way, walk ye in it."

Mrs. Cramer died three years ago. She was an earnest Christian worker. The church in Copenhagen is poorer without her; the home she adorned is different because she who gave it its brightness and its joy is in her grave.

III. IN PARIS.

(Continued from page 58.)

Jules Delaunay reported that he conducted weekly meetings in four places in the city. Besides preaching three times a day, he taught two Bible Classes and one evening class, which he called his school of the prophets. He expressed the hope that the young men in that class might preach the gospel when his tongue was silent in the grave. In addition, he wrote a number of tracts; some of these were translated into German and were read in Germany and Austria. He prepared a hymnal and had the pleasure of hearing the hymns sung in the streets and in the homes of the people. Moreover, he compiled the *Bibliotheca Christiana*, a work in thirty volumes. He corresponded with converts who had found their way to Java, Tonquin, Holland, Spain, Austria, Poland, Russia, Tunis, Algeria, England, the Valley of the Congo, and with the young Waldos and Lollards around the mountain altar of the Waldenses.

The equipment of the Mission was of the simplest kind. Two stores were rented and made into one. The *salle* thus made was the neatest, if not the largest, of its kind in Paris. But after all that can be said in its favor it was only a shed by the sidewalk. People able and willing to support a church

would not condescend to identify themselves with a Mission conducted in a *salle* by the wayside. The missionaries felt that a flourishing work could not be built up without a suitable building, and their daily prayer was that some rich Centurion might build them a synagogue. Each week more than six hundred persons entered the *salle*, but nearly all came from the lowest class.

The Mission was located in that section of the city known as the Vaugirard. That was said to be the most Bibleless suburb of Bibleless Paris, and a stronghold of atheism. Not only so, but the Jesuits made the Vaugirard a center of their forces. In 1884 the Society said that in order to reach the best thought of France, and to make an impression on its religious life, another mission should be established in a different part of the city and among a different class of people, or in another city of France, as the Board might determine.

The chief hindrance to the progress of the Mission was the missionary in charge. Jules Delaunay was a good man, a man of blameless life, but a man as lacking in all the elements of leadership as a child. He was always in debt. It mattered not what his income was, or how often the Society or its friends paid his debts, he was soon complaining of his financial condition and crying for help. He could not lead, and he was not willing that anyone else should lead. Whatever was written must be written by him, and by no one else. If workers were chosen he was the only one capable of passing on their qualifications. He had been a student of the Catacombs; he knew little of human nature either in himself or in others.

The Society in Convention assembled said that in consideration of M. Delaunay's advanced age and the necessity of the great work that lies before us in France, the most pressing need of the Mission is the addition of at least one thoroughly competent and efficient missionary. The next year the same conviction found expression. The need of a discreet and able missionary who would take charge of the Mission and give direction to its activities, was stated and emphasized. The Society did not know in what direction to look for

such a man, but as God gave men for other missions, it was hoped that he would give one for this.

The situation in Paris became impossible. The only practicable course open to the Society was to suspend the Mission. That was done and done with the greatest reluctance. At the Convention of 1886 the following resolution was adopted, "Whereas the Paris Mission cannot, in the opinion of the Board, be made a success because of present obstacles, without incurring more expense than we can meet, it is therefore recommended that, after three months' notice, the said Mission be discontinued for the present." This action was communicated to M. and Madame Jules Delaunay with as much consideration for their feelings as was possible. All the debts of the Mission were paid. All the financial obligations of the missionaries were fully met, and their salaries and allowances continued for several months after their services ceased.

IV. IN TURKEY.

(Continued from page 59.)

For five years G. N. Shishmanian and family were the only representatives of the Society in the Turkish empire. They made their home in Constantinople. He preached and taught and wrote. His tracts were carried far beyond the limits of the city. Persons who read those tracts and wished to learn more of the views of their author, invited him to visit and preach in their communities. In response to those invitations he visited Bardizag, Sivas, Giol Dag, Erzeroum, Antioch, Tarsus, Biridjek, Aleppo, Harpoot, Dirbeker, Zarah, Urfa, Bythias, Nicomedia, Kessah, Lidjeh, and Bitlis on the Lake of Van. In most, if not in all these places churches were organized. No one of the number was large and able to support itself. Most of them met in private homes and were ministered to by one or more of their own members.

In 1884 Dr. Garabed Kevorkian was sent to take charge of the work in Marsovan. He was a physician and an evangelist. His knowledge of medicine gave him favor with many

who would not listen to him if he were an evangelist and nothing more. A Turkish Pasha whom he cured was his friend ever after and protected him against fanatics and others who were disposed to molest him. Dr. Kevorkian had the oversight of these outstations: Haji Keni, Capon Kara, Aza Bajhee, Tocat, and Checharshambah. In 1886 Hohannes Karagiozian was sent to Marash in Cilicia. He labored at that point and at Aintab, Alboostan, and Hajin. Some work was done at two points in Russia.

In 1898 Mr. and Mrs. Andrew L. Chapman were sent to Constantinople. They reached that city on the second day of October of that year. Both are graduates of Bethany College. Mr. Chapman was born at Dutch Fork, Pennsylvania; Mrs. Chapman was born in Greensburg, Indiana. Mr. Chapman preached in English every week, and occasionally in Armenian through an interpreter. He preached frequently to English-speaking people at Pera and at Bebek on the Bosphorus. Besides preaching, he taught, studied Turkish and Armenian, and performed the duties of the treasurer of the Mission. He gave a course of Bible lessons in the school, covering the books of the New Testament and the geography of Palestine. He taught English at night to a class of girls and boys. While Mr. Shishmanian was located in Sivas, Mr. Chapman had full charge of all the work in Constantinople. Mrs. Chapman taught two classes three days in the week.

John Johnson was engaged to take the oversight of the work in Smyrna. Mr. Johnson is an Englishman and had some experience as a missionary in North Africa. He found the church in Smyrna reduced to eleven members, three men and eight women. They were all poor and without vision or hope. He did what he could for them. In his preaching he used the lantern. The pictures assisted in attracting the people to the chapel. They conveyed the truth to their minds better than he could with his limited knowledge of the language.

The work was all done among the Armenians and other Christian sects. Nothing could be done among the Moslems. The authorities would not allow any book attacking Moham-

medanism to be published. If a Moslem were to accept the gospel he would be forced to enter the army. While in the army he would be poisoned or shot, or sent to some remote province and never be heard from again. The hostility of the government to Christianity manifested itself in many ways. No new school could be opened without the consent of Abdul-Hamid, the Sultan. That meant that it could not be opened at all. Permission to open a school or a church could not be obtained. Old laws were stringently enforced, and new laws, more severe than the old, were enacted. The officials were suspicious, and scented mischief where no mischief existed. Because of the attitude of the government the Armenian people lived in a state of constant dread. In the morning they said, "Would God it were evening." In the evening they said, "Would God it were morning." They were imprisoned, banished, robbed, and killed without cause.

Mr. Shishmanian and Dr. Kevorkian were American citizens and had their passports, but they were Armenians, and were not on the same footing as men who were born in America. The government believed or pretended to believe that they became American citizens that they might be able to secure immunities and benefits which otherwise would be beyond their reach. Their passport did not protect them always from insult and maltreatment. Sometimes their homes were raided and their books and papers carried away for an examination, and not always returned in good condition. Sometimes they were forbidden to travel, and without the consent of the government they could not travel anywhere. More than once Mr. Shishmanian was detained as a virtual prisoner for two months. The American Minister and the Consuls could not prevent these annoyances. One of the chapels was closed. The worshipers were told not to open it again.

The work of the Mission could not be carried on without more qualified workers. It was not practicable to send the men needed from the United States, and it was not practicable to train pastors and evangelists and teachers in Turkey.

When Mr. Chapman was appointed, it was in the hope that he might be able to begin a training school. It was the purpose of the Society to send two or three men to be associated with him. Mr. Chapman soon saw that nothing of the sort could be done, and, after three years, resigned and came home.

It was at the suggestion of Professor McGarvey that the Turkish Mission was opened. His interest in that Mission never waned. Mr. Shishmanian and Dr. Kevorkian and Mr. Karagiozian had been his pupils, and his life was bound up in them. He undertook to raise the money to provide a chapel for the church in Marash, as Mr. Errett undertook to provide the money for a chapel in Smyrna, and as J. H. Garrison undertook to raise money for a chapel in Marsovan. Mrs. A. A. Johnston and Mrs. R. W. Allen secured money for a lot in Constantinople for a school and chapel.

After supporting the Turkish Mission for twenty-six years, and seeing little fruit, the Board came to the conclusion that it could use its funds to better purpose in some of the non-Christian fields. The American Board had a great work in Turkey and covered the field fairly well. The work of the Society overlapped that of the American Board. For these and other reasons the work was continued till September, 1905.

Before the time came for closing the Turkish Mission Hohannes Karagiozian, who had not been found a satisfactory missionary, was dismissed from the service. Mr. and Mrs. Johnson were transferred to China, Mr. Shishmanian was given the property in Constantinople in lieu of traveling expenses home and a retiring allowance. Dr. Kevorkian was pensioned and thus assured against want in his old age. After some time spent in America Dr. Kevorkian longed to be back among his children in the gospel. They begged him to return and live among them. He consulted the Society on the subject and declared his willingness to live on his pension. His money was sent on regularly. For three years now no word has been received from him. The drafts sent him were returned with the letters unopened. The last time the Society

heard from him was in June, 1915. It is possible that he shared the fate of other Armenians, and that no trace of him will ever be discovered. Dr. Kevorkian was a good man, and if he fell as a martyr or died a natural death, we can comfort our hearts with the assurance that he entered the joy of his Lord.

V. EXPANSION IN INDIA.

1. *In Harda.*

(Continued from page 90.)

As the missionaries gained a better knowledge of the language and of the people and their religions, they were able to preach more effectively, and to conduct the schools with more profit to the pupils, and with more satisfaction to the parents and to themselves. At the same time the fame of the Mission was being carried into an ever-widening area.

Through the courtesy of the Presbyterian missionaries in Rajputana they secured Jagganath and Nathoolal and their wives; Jagganath was a preacher and Nathoolal was a teacher. Mr. Wharton set himself to work with these helpers in preaching regularly in the bazaar, opening Sunday schools, conversing with shopkeepers and others, and touring through the villages. In his account of preaching in the crowded bazaars, he said that seven out of eight of the thousands who stood to hear the message wore the marks of idol-worship on their foreheads, while within the sound of his voice were temples made by hand and filled with gods that never made anything. Mr. Wharton and his helpers preached in the annual fair held in Harda. This fair lasted a month. A friendly native gave them the use of a very large tent. In this tent great numbers gathered by day and by night to see the pictures on the screen, to examine the literature offered for sale, and to hear the preaching.

On the bazaar days one of the missionaries went out and spoke to the women that came in from the surrounding villages; she read to them from the Gospels and sang Christian hymns. Sometimes she saw tears in their eyes, and they said,

“Whom have we to teach us such wisdom? Just as the cows are without understanding, so are we.”

In Handia, a village twelve miles away, the missionaries pitched their tent in a tamarind grove overlooking the Narbada river. Under a tree near by was an image of the monkey god, and crowds bowed down and worshipped before it. Not far away was a temple devoted to Mahadèv. Day and night the priests chanted to a hideous accompaniment of native instruments, “Great, great, great Mahadèv.” Govind Rao, an evangelist, and several others assisted in the preaching. Many questions were asked and answered. Other outstations were established as follows: Charwa, Timarni, and Rahatgaon. At Charwa a “Christian well” was dug and the village supplied with an abundance of pure water. At Timarni a bungalow and hospital were built at a cost of \$830.00. At Rahatgaon, a village at the base of the Satpura Mountains, a home was built for Jagganath. These mountains are inhabited by Gonds and Kurkus, two of the aboriginal tribes of India. Mr. Wharton and his assistants spent months among these people, seeking to win them to the love and service of Jesus Christ.

The work was not confined to Harda and these four outstations. The missionaries took their tents and supplies and went out into the villages of the District and preached the gospel of the grace of God to multitudes who had never heard the name of Jesus of Nazareth. They visited the Singajee fair, thirty-five miles from Harda, and Bhopal, seven hours by rail from Harda, a Mohammedan city of 60,000 people. They soon disposed of all their Gospels and tracts and had calls for many more. They gave medicine to the sick and distributed Gospels and tracts to such as promised to make good use of them. In addition, they preached to the soldiers in the cantonments and baptized such as confessed their faith in Jesus as the Christ, the Son of the living God. They sought to reach the Eurasians and other English-speaking people with the word of truth, the gospel of salvation. They organized a Christian Association on the same plan as the Young

Men's Christian Association. They pleaded for temperance in season and out of season.

The Lord's day was given up largely to the Sunday schools. Ten schools were taught on Saturday and Sunday. Five of the number were held in small rented houses or huts, and five were held on the streets or under the shade of trees. The outfit was the simplest imaginable, but the children were fresh from the hand of their Maker; the truth they studied was the good seed of the Kingdom, and some fruit appeared. The missionaries found the children much more receptive than their parents. The parents were satisfied with their religion and desired no change. The children were inquisitive and eager to learn.

The need of a medical missionary was realized from the beginning. The nearest physician was sixty-eight miles away. The missionaries treated themselves when sick, and the people among whom they lived when they suffered from fever and cholera. Dr. C. S. Durand was the first medical missionary sent by the Society to India. Dr. and Mrs. Durand came from Sedalia, Missouri. Before going to India he spent a year in New York in postgraduate study. The Board gave him one thousand dollars to defray his expenses. Dr. and Mrs. Durand reached Harda in October, 1889. He opened a dispensary and began work at once. In addition to the dispensary, he felt the need of a hospital in which surgical cases and other cases needing continued oversight might be housed. He worked for months seeking to secure a plot of land upon which the proposed hospital might be built. Having exhausted every resource of which he could think, he gave up trying and told the Lord in prayer that if He wanted a hospital in Harda He must furnish the land, because he had done his best and had failed. The next morning, without another effort on the Doctor's part, one of the men of the place called and offered to give him a plot of ground for the hospital. In a few months a building was erected and dedicated to the service of God and humanity. The building was small and modest in appear-



INDIA.

Those who have served long periods and those who have died.
Reading from left to right, beginning at top: G. L. Wharton, M. D. Adams, Dr. C. C. Drummond, Miss Mary Thompson, David Rioch, J. G. McGavran, Miss Josepha Franklin, Miss Hattie L. Judson, Miss Stella Franklin, Dr. Mary McGavran, D. O. Cunningham, H. C. Saum, Miss Mary L. Clarke, G. W. Brown, O. J. Grainger, C. E. Benlehr.

ance. It had cost only \$1,330, but in it a great work has been done.

Recently a more commodious hospital building has been erected. The first one answered all purposes when the Mission was small and the patients few in number and most of them unwilling to be lodged in any place outside their own homes. But when the patients were numbered by the thousand and wanted proper treatment, the original building was wholly inadequate. The present building is not yet as well equipped as it should be, but it is a great improvement on the old. In it a much larger work and a much better work can be done.

Dr. Durand was moved with compassion as he saw the numerous lepers of India. He set his heart on doing something to better their condition. He made a special study of leprosy and thought he had discovered a cure for it. He was mistaken in this. He was able to relieve the suffering, but he could not arrest the progress of the disease. A group of buildings were erected at the edge of the town, and the lepers were gathered in and fed and clothed and treated. Mr. Wharton preached to them, baptized the believers, and organized them into a church. The Mission did for them what Father Damien did for the leper colony of Molokai. This work was supported till 1906, when the number of inmates was so small that it was deemed advisable to send them to Dhar, and to close the asylum.

When Dr. Durand resigned, Dr. C. C. Drummond took his place. Dr. Drummond received his medical education in Cotner University and in New York. He and his family arrived in India in the autumn of 1897. It fell to his lot to fight the awful scourge of sickness that followed the famine. Dr. Drummond has spent more than twenty years in Harda. He has cared for the sick in Harda and in the region roundabout. He is known all through the District. Patients have come to him one hundred, two hundred, three hundred miles. The people say of him that he is not a man, but a god. They say that only a Divine Person could work the cures that he

has worked among them. In the time of plague he has remained in his hospital and ready to assist any who were in need. The British Government has decorated him in recognition of his heroic services during epidemics of plague.

Miss Jennie Fleming, formerly of Columbia, Missouri, was associated with Dr. Drummond for several years. Miss Fleming is a trained nurse. She was able to care for women and children who were afraid to look upon the face of a male physician. She had access to the homes of women that had never been opened to a white face before. While Dr. Drummond was at home on his first furlough, Miss Fleming had charge of the hospital and dispensary and treated both men and women. During Dr. Drummond's second furlough, Dr. George E. Miller had charge of the medical work in Harda.

In a previous chapter reference has been made to the first school in Harda. This was a school for boys and was conducted by Miss Laura V. Kinsey of the Christian Woman's Board of Missions. After her marriage to Mr. Ben N. Mitchell that school fell into other hands. Mr. Wharton wrote of it as a Christian school. It was opened by reading a lesson from the word of God, the singing of a hymn, and prayer. The textbooks were Christian books filled with Christian doctrine from the first reader upward. Every boy in the second grade and above was required to study and recite a lesson daily from the New Testament. Before dismissal the boys stood and sang a hymn.

The girls' school was conducted by Miss Levermore. She taught her pupils the Scriptures, reading, writing, arithmetic, grammar, geography, English, and needlework. Later she turned the school over to Miss Sue A. Robinson. Miss Levermore went out from the West London Tabernacle; Miss Robinson from St. Louis. Miss Robinson said that the people of India had to learn that their daughters derived a benefit from education. "Parents think their children cannot be spared from home. They are needed to gather in the grain and for other purposes. Some do not want their daughters to read, and are particularly anxious that they should not read the

Bible." As the girls are married by the time they are twelve any scheme of education for them must, in the nature of the case, be elementary. Miss Robinson died on the 26th of July, 1892. She spent the hot season on the plains when she should have spent it in the Himalayas. The women of Louisville built a school for her girls and in her honor. Miss Robinson had lived in Louisville and was deeply loved by those who knew her life and worth. The municipality gave the land upon which the school was built.

In the autumn of 1892 Miss Hattie L. Judson was sent to India to carry on the work that Miss Robinson laid down in death. Miss Judson was a distant relative of Adoniram Judson. She went out from the church in Danbury, Connecticut. In the few years she spent in India she did an excellent work, and won for herself a permanent place in the thought and affection of all who were associated with her. She exhibited the highest of all love; she died for her friends.

In the year 1900 George William Brown and family landed in India. He was sent out as an educational missionary. Mr. Brown was graduated from Hiram College and had considerable experience as a teacher before his appointment. On his first furlough he received the degree of Doctor of Philosophy from Johns Hopkins University. After a year spent in the study of the language, he took charge of the schools in Harda and continued in the position till 1904, when he was transferred to Jubbulpore to take charge of the Bible College. The same year that Mr. Brown reached Harda, G. W. Coffman was transferred from Damoh to Harda to assist in the schools. It was under his supervision that the high-school building was erected. The next year O. J. Grainger and Miss Maude Plunket arrived on the field. The following year they were married. Mr. Grainger was graduated from Hiram College and Miss Punket from Indiana University. Until Mr. Brown was transferred to Jubbulpore, Mr. Grainger was engaged in evangelistic work; after that he had charge of the schools. In 1906 Mr. Grainger was transferred to Jubbulpore, to assist in the College of the Bible and with the Press. Mr. Grainger

was succeeded as superintendent of the schools in Harda by D. O. Cunningham, who arrived in India the year previous. Mr. Cunningham trained many of the Christian teachers for their life-work. At the same time he had charge of the English church as well as the work carried on by the native evangelists. When Mr. Cunningham returned home on furlough, H. A. Eicher succeeded him, and when Mr. Eicher returned home, Mr. W. H. Scott succeeded him. Mr. Cunningham and Mr. Eicher were graduated from Hiram College, and Mr. Scott from the University of Missouri and Union Theological Seminary.

Miss Josepha and Miss Stella Franklin have each spent some time in Harda. They assisted in training the teachers and in building up the primary school. Miss Josepha Franklin went out from the high school of Anderson, Indiana. She and her sister are women of unusual ability. It should be added that the wives of the missionaries have had a worthy share in all the work that has been done.

The schools in Harda have grown and prospered. In addition to the primary schools there is a middle school and a high school. These schools are attended by the children from Christian homes and by children from Hindu and Mohammedan homes. One period of every day is devoted to the study of the Bible, and all who attend are required to participate. The Government gives grants-in-aid and supervises the work. The grant-in-aid is in proportion to the number of pupils and the quality of the work done.

In the month of February, 1893, a Bible and Training School was started in Harda with eight students. Mr. Wharton was president and faculty. He conducted the school in his own home. Some of the most effective evangelists in the Mission were trained in that institution. Of the twenty-five who matriculated, only five completed the course. These were Gulali, Jharwa, Yakub Masih, M. J. Shah, and John Panna. It was in the year 1897 that these five, after the final examinations, received certificates of proficiency. While in school they read and mastered the textbooks, heard the lectures, went

out on the streets and into the bazaars and told the people what they had learned and knew to be true. At convenient seasons they went out into other towns and into the villages preaching the word.

Zenana work has been carried on from the first. The women of the better classes never appear in any public assembly. If they are ever reached it must be in their own homes and by members of their own sex. Before her marriage to Mr. Jackson, and after her marriage, Miss Helen Levermore went into the homes of the people in the interest of the Kingdom. Miss Robinson and Miss Judson did the same. Miss Judson said, "When I am visiting the zenanas and leaving, the women call to me, 'God bless you Mainsahib, do not forget to come again.' The men in the street often call me to come and teach their wives." One woman said, "Sister, we never heard this before, but since you have been coming, we have begun to think on this wisdom." The married women have aided the single women in this form of Christian service.

The one woman who has devoted herself almost exclusively to Bible teaching in the homes of India's women is Miss Mary Thompson. She joined the Mission in 1897. Miss Thompson came from Australia and has been supported by the Australian churches from the first. Miss Thompson has a hundred homes which she visits regularly. Women have said to her, "We never knew we had souls till you told us." Miss Thompson has contributed largely in giving the Harda girls' school the largest attendance of non-Christian girls in the Mission. Miss Thompson is loved and respected by Christians and non-Christians alike. Among her pupils are many secret followers of Jesus.

Others beside those named have spent some time and have done some work in Harda. That was natural since Harda is the oldest station in the Mission and the station nearest the port of entry. The following have spent some time in Harda: J. G. McGavran, who arrived in 1892; Mr. and Mrs. David Rioeh, who arrived in 1898; Miss Mildred Franklin, who ar-

rived in 1897; Mr. and Mrs. Saum, who arrived in 1905; Mr. and Mrs. Alexander, who arrived in 1908; Mr. and Mrs. Moody, who arrived in 1914.

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2. *In Bilaspur.*

It will be remembered that the work in Bilaspur was begun by two missionaries representing the Foreign Christian Missionary Society and three representing the Christian Woman's Board of Missions. Mr. and Mrs. M. D. Adams represented the Foreign Society, and Miss Mary Graybiel, Miss Ada Boyd, and Miss Mary Kingsbury represented the Woman's Board. The work was divided somewhat as follows: The care of the church, the evangelistic work in and about Bilaspur, the boys' schools, and the boys' orphanage, while it was continued, were under the auspices of the Foreign Society; while the medical work, the girls' schools, the girls' orphanage, and all the zenana work were under the auspices of the Woman's Board. It is the purpose of this chapter to give some account of the work of the Foreign Society only, though even that cannot be fully understood without some knowledge of the extensive and admirable work done by the Woman's Board.

The work of Mr. Adams and his successors was evangelistic, educational, and benevolent. To be sure, every missionary when touring among the villages, dispensed medicine more or less. He could and did treat simple cases, but that was incidental to his other work. Mr. Adams preached in Bilaspur and vicinity. His aim was to build up a strong and influential church at the center. In order to assist in this, he erected a building that served both as a house of worship and as a school house. Later a much larger building for religious purposes was erected in the time of famine and as a famine-relief work. Since that time the first building has been used exclusively for school purposes. The men who were associated with Mr. Adams and the men who succeeded him, laid special stress on preaching the gospel. They did not confine their labors to Bilaspur and the out-stations within easy

reach of Bilaspur; they went out into hundreds of villages and preached and sold Gospels and tracts. One man said that in his parish there were a thousand villages. Some he visited twice a week, some once a month, some once a year, and some he had never seen.

Bilaspur is a town of 20,000, and is on one of the great trunk lines of railroad. The people among whom the missionaries have done most of their work call themselves Satnamies; that is, worshipers of the True Name. They are a small Hindu sect numbering less than 300,000. The founder of the sect, who died in 1850, taught them to abstain from tobacco, intoxicants, and certain forms of immorality. Smoking in every form is strictly prohibited. A heavy penalty is provided for selling, killing, and eating cattle. The Satnamies are animistic in belief, the sun being the chief object of their worship. The name and claim of these people afford the missionary a point of contact. Whom they ignorantly worship, the missionary makes known, the one true God, whose name is one. Most of the converts in Bilaspur have come from this sect. They are low caste, but many of the converts have been thoroughly changed in heart and in life and are intelligent and useful members of the church of the living God.

In the same District there is a caste known as Chunghiyas. They belong to the same people who in other parts of India have moved en masse toward Christianity. They are very poor and very ignorant and very superstitious. Mr. Cunningham has seen men fighting over a dead rat. They were hungry and saw some food value in the rat's carcass. They eat animals that have died of disease or of old age. Some of the leaders of this caste are anxious for the whole caste to become Christian. Their motives are probably mixed; they hope to improve their condition by the change; but it is significant that they see no hope of improvement outside of Christianity. They have said to the missionaries: "Send us preachers and teachers, we are ready to be taught. Open schools for our children." In brain power and in other respects these low caste people are not a whit inferior to the

proud Brahmin. All they need is a chance under fair conditions.

Sunday schools were conducted in Bilaspur from the beginning. Before there were any converts the children were gathered in and taught the right way of the Lord. A recent report states that the Sunday schools in and around Bilaspur number thirteen, and the pupils 720. Mr. Adams regarded the Sunday school in Bilaspur the best in India. Each year there is an All-India Sunday school examination in Hindi, on the International Lessons. Certificates are given to all who pass, and four silver medals are given to the four who get the highest marks in the four divisions of the questions. In 1907 the Bilaspur school got two of the four silver medals, and one was for a boy in the highest of all divisions. Eighty-one boys and girls from the Bilaspur school passed and received certificates. No other school in India did so well. The Sunday school has demonstrated that it is by far the church's best ally in increasing the knowledge of the Scriptures and in reaching the people outside the church.

There are day schools in Bilaspur and in several of the villages. Many more could be opened if the Society had the necessary funds. Parents have come long distances begging for schools in their villages, that their children might be taught to read and write. In addition to the primary schools there is a middle school in Bilaspur. Recently a hostel has been provided for Christian boys, and Christian boys come from far and near to avail themselves of it. The government assists with grants-in-aid. In addition, it gives a bonus of Rs. 30 for every pupil who passes the teachers' examinations. In all these schools the Bible is taught regularly and systematically. Sometimes there is an attempt made to exclude it from the course of study, but without effect. The missionaries would rather close the schools than rule out the study of the Book of books, the one Book that is able to make us wise unto salvation through faith in Christ Jesus.

The principal out-stations are located in the following places: Nipaniya, Savatal, Birkona, Dorki, and Masturi.

Nipaniya is ten and a half miles distant; Birkona five miles; Dorki and Masturi eleven miles each. Nipaniya and Savatal are supplied with native evangelists; Birkona and Dorki have primary schools and Christian teachers. A good work has been begun in two villages peopled with thieves and gamblers. These villages have given the government no little trouble. A chapel has been built in each. At first, attempts were made to frighten the evangelists away by the recital of blood-curdling stories. Lately the people appear to be growing more and more friendly.

Because of famine conditions in the Central Provinces the Society sustained an orphanage for boys in Bilaspur for several years. As many as fifty boys were fed and clothed and housed at one time. Later, when the great orphanage was established in Damoh, these boys were sent there. The interest taken in these boys and the loving care bestowed upon them greatly increased the influence of the Mission and the influence of the individual missionaries. Hindus and Moham-medans who would not listen to the gospel message were profoundly impressed by the work done in the orphanage.

While preaching and teaching Mr. Adams found time to compile and publish a hymn book. This book contained four hundred hymns and a series of responsive readings for use in the churches. The first edition was soon exhausted. Then it was necessary to revise it and to oversee the publication of the second edition. Mr. McGavran edited a quarterly Sunday-school paper in the vernacular. Every agency that promised to help on the work was used by the missionaries.

The men and women who have served in Bilaspur were these: Mr. and Mrs. Adams assisted in founding the station; they did all their work in India in Bilaspur. G. W. Jackson spent two years in Bilaspur, assisting Mr. Adams. When Mr. and Mrs. Adams took their first furlough, Mr. Wharton, who had just returned to the field after his first furlough, and Mr. and Mrs. W. E. Rambo and John G. McGavran, who accompanied him to India, were assigned to Bilaspur. Mr. Rambo is a graduate of Kentucky University,

and Mr. McGavran is a graduate of Bethany College. Mr. Rambo is a lover of boys and gladly assumed the oversight of the orphanage. The following year Mr. Adams returned to Bilaspur, and Mr. Wharton went back to Harda. In 1893 Mr. McGavran was sent to Kawardha, with a view of opening that place as a principal station. The place not proving as favorable as was anticipated, he was instructed to go to Damoh whither Mr. Rambo and the orphans had been transferred.

Soon after this, owing to the strain caused by the famine, Mrs. Adams' health failed to such a degree that it was necessary for the family to return to America. After settling them in Hiram and seeing her on the way to recovery, Mr. Adams went back to his work in India. In his absence, E. M. Gordon had charge in Bilaspur. In 1908, when Mr. Adams left India permanently, Mr. and Mrs. McGavran were assigned to Bilaspur. Mr. McGavran shepherded the constantly growing Christian community, evangelized among the non-Christians, and superintended the schools. Mrs. McGavran, like the other women in the Mission, endeavored to elevate the home life of the Christians. When, after two years, Mr. and Mrs. McGavran came home on furlough, Mr. and Mrs. Saum succeeded them. The work had grown to such proportions that additional workers were needed. To supply the need H. A. Eicher, who had reached India in 1909, was asked to spend his second winter in Bilaspur. Then he was called to Harda to assist in the schools, and Mr. and Mrs. P. A. Sherman were called from Hatta to take charge of the work in Bilaspur and vicinity, in order that Mr. Saum might give himself unreservedly to the evangelistic and pastoral work. When in due course of time Mr. and Mrs. Saum and Mr. and Mrs. Sherman came home on furlough, Mr. and Mrs. D. O. Cunningham and Mr. and Mrs. J. E. Moody were appointed their successors. Mr. and Mrs. Anderson, of the English Baptist Society, and the parents of Mrs. McGavran and Mrs. G. W. Jackson, gave one season to the work in Bilaspur, and their labors were richly blessed of the Lord.

The work in Bilaspur, as the work at the other stations, has been seriously hindered for some years by the prevalence of the bubonic plague. The plague reached India from China. When its presence is discovered in any community the people scatter as a covey of birds when they scent danger. They live in the open country or in huts or in such other shelter as they can provide. The plague is most active in the cool season, the season in which the work of the missionary can be most effectively carried on. The missionaries follow the people and teach and preach and do whatever else may be in their power to win them to faith in Christ.

Bilaspur has a well-established church with flourishing Sunday schools and Christian Endeavor Societies. A teachers' training class meets weekly and is a source of much profit to the schools. Forty-seven members of the church are in active Christian service as preachers, teachers, and medical assistants. At the first and for some years after the Mission was established, the missionaries were unwelcome and were shunned by the people. Now they are taxed to the limit of their resources to meet the demands made upon them by Christians and non-Christians alike. In one of his reports to the Society, Mr. Adams gave expression to his firm conviction that a power greater than armies is at work among the people of India. "It is the power of Prince Immanuel. All around us there are victories which he has won. I see the march of his conquering host into every dark nook of Hindustan. The conflict may be fierce and long, but the victory is certain."

3. *In Mungeli.*

G. W. Jackson, who began the work in Mungeli, preached in a spot on the main street of the town where many called on him for conversation, and where he disposed of many Gospels and tracts, and where he had a class of young men studying the English New Testament, and a Sunday school. Besides preaching to the people in their own tongue, he preached in English to the members of the Mission and to the European residents. Before there was a physician in Mungeli the lame

and blind and leprous flocked to the Mission, hoping to find some relief from their suffering and to hear the gospel message.

As the work began to show signs of promise Mr. Jackson's health failed to such an extent that it was necessary for him to leave for home. Before leaving he had the pleasure of baptizing the first convert, the wife of Hira Lal, the man who has played such a prominent part in the work. Hira Lal was instructed in the faith of Christ and had made the good confession, but because of the opposition of his family his baptism was deferred for a time. The first converts in Mungeli taught their kinsfolk and brought them to Christ. Until after the famine of 1897 nearly all the members of the Mungeli church were related to Hira Lal.

After Mr. Jackson had withdrawn, Mr. and Mrs. Anderson, who had served for one season in Bilaspur with great acceptance, took full charge for a time. Later E. M. Gordon and W. E. Cooper were assigned to Mungeli. These young men were greatly cheered by the arrival of Dr. Hitt and family from the United States. Dr. Hitt spent only eighteen months in India, but in that time he did a remarkable work, and won fame for himself and for the Mission. A woman who had been very sick was given up by her relatives as dead. Dr. Hitt was called in with the thought that perhaps he could do something. He gave her some well-known fever remedies, and she recovered. Her people, however, insisted that she died and had been restored to life. Wherever he went in certain parts of the town he heard the people say, "That is the Sahib that raised a woman from the dead."

After Dr. Hitt's resignation and return to America there was no medical work in Mungeli till 1896, when Mr. Gordon and Dr. Anna M. Dunn were married. Mr. Gordon and Dr. Dunn were both born in India. Dr. Dunn received her medical education in India and in Brussels. She was the gold medalist of her class. Dr. Gordon's accession marked a new epoch in the history of the Mission. Through her love and patience

and skill and devotion the people began to understand better the purpose and spirit of the missionaries.

In her account for the year 1898, Dr. Gordon wrote, "All my time and energy have been put into my work. I have spent from three to four hours without exception in the dispensary every morning. The Word has been preached without interruption before the distribution of medicine. Patients come from all parts of the country. The Native Feudatory States have sent us patients. An old Brahmin pundit came sixty miles to get an ulcer treated. He left us quite cured. At first he was not in favor of Christianity, yet before he left he received a New Testament and promised to read it. Like Andrew, he told others of the good he had received, and sent other patients to us. The Leper Asylum has had some of my attention, and the change in the lepers has been marvelous. They have been greatly benefited by the regular diet and the simple treatment. The work among the women has proved successful beyond my expectation. Six have passed through my Bible school and can now read the New Testament in Hindi. They are learning to find chapters and verses, and proving by their daily walk that the entrance of His word gives light. The maximum attendance at the Bible Class on Sunday has been thirty. Of this number five have been baptized. The Sunday school has met regularly under my supervision. We have the school divided into six classes. One encouraging feature of this work has been that the children go out in twos every Sunday and hold village Sunday schools. The children sing and pray in their simple way, and tell the good news. We have six schools conducted by the children. Hira Lal, my medical assistant, has proved invaluable in every department of the work."

In the famine of 1897 the missionaries were able to be of great service to the community. They rescued hundreds of people. They saved fully five hundred children and found homes for them in various orphanages. The church and hospital in Mungeli were built at that time. Until then the church services had been held in the Mission bungalow or on

the verandah. That year the village and farm of Pendridih were purchased, and there a number of families that had been impoverished by the famine were located. Three years later a little church was built at Pendridih; then a school was opened; and later a leper asylum for women was provided. Some time before this a leper asylum for men had been built in Mungeli. Both asylums are supported by the Mission to Lepers in the East; they are managed by the missionaries. As time went on schools were opened in other villages outside Mungeli, and plans were made for opening a medical work in Barela, a village about half way between Bilaspur and Mungeli. Dr. Gordon trained Hira Lal, and he became one of the most valuable Indian workers. In 1907 Mr. and Mrs. Gordon took their furlough. While in America Mr. Gordon died, and later Dr. Gordon was married to Dr. E. L. Powell, of Louisville.

When the Gordons left Mungeli, Mr. and Mrs. H. C. Saum spent some time at that station. Mr. Saum is a graduate of Bethany College and had done good work in the pastorate before his appointment to India. At the beginning of the year 1908 Mr. and Mrs. Rioch were asked to go to Mungeli. Mrs. Rioch is a qualified physician. She took over the work that had been carried on by Hira Lal since Dr. Gordon's departure. That year the hospital and dispensary that had been planned for Barela were opened. Ill health and the care of her family prevented Dr. Rioch continuing the work, and the next year Dr. George E. Miller was located in Mungeli. In 1914 Mrs. Miller was added to the staff. While Dr. Miller was at home on furlough and serving at Harda, Hira Lal carried on the medical work in Mungeli in a wonderful way. He ministered not only to men's physical needs, but to their spiritual needs as well.

In later years there has been a succession of workers at this station. After four years of effective service, David Rioch was transferred to Damoh, to take charge of the boys' orphanage. He was followed by Mr. and Mrs. O. J. Grainger. The work in the District was developing rapidly when he was again

transferred to Jubbulpore, to assist in the College of the Bible and with the Press. While Mr. Grainger was in Mungeli, C. E. Benlehr was associated with him for a year and a half, and was then sent to Damoh to do evangelistic work in and around that center. In 1915 Mr. and Mrs. Saum, on their return from their furlough in America, were sent to continue the development of this most promising work.

Miss Stella Franklin has charge of five schools with four hundred pupils in them. Sixty-five of these are from Christian families. The village influence is so bad that parents are urged to send their children to boarding schools. All the teaching staff, with two exceptions, are Christians. The Mission is no longer conducting schools primarily as an evangelistic agency among non-Christians, but is conducting them for the benefit of the Christian communities. Miss Jennie Fleming, with her Bible women, has worked in seventy-five villages in one year, aside from visiting in 150 homes regularly. This is far the largest work among women in the villages in the Indian Mission. Miss Fleming endeavors to teach the women to read the Bible. Each woman that learns to read is given a copy of Luke's Gospel. The Report for 1917 said that quite a number of women were ready to become Christians as soon as their husbands were ready. There are open doors on all sides.

This work among the women is very important, because they are especially degraded, and, after becoming Christians, are the first to suggest a return to the old life. It is the women that keep alive the thought of heathen rites, customs, and religious practices. Miss Fleming and her women have gone out into villages where no white woman had ever gone before. At first the women ran and hid when they saw her coming. For a time it was impossible to get near one of them. On hearing singing they came out of their hiding places one by one. When the meeting was over, one woman followed them out of the village and insisted on their staying longer to tell more of the story. When she failed in her attempt, she fell on her knees and wiped Miss Fleming's shoes with her hair. Be-

cause of the greatness of the field and the scarcity of workers, the women of that village would not hear the story for another year. Nine hundred villages, with a population of 215,000, cannot be visited very often in a year.

The varied agencies employed by the missionaries are affecting not more than one-tenth of the people of the District. The present agencies are: Two organized churches, with over four hundred members and two hundred children; three hospitals and dispensaries with over twenty-one thousand treatments in them each year; five village schools with over four hundred pupils enrolled; a fast-growing work among the women; an extensive itinerating work; a self-supporting agricultural work at Pendridih village, which is become quite a helpful agency; two leper asylums, with six score inmates, nearly all of whom are Christians. The staff consists of two men and their wives and two single women. The medical work, and especially the earnest, personal work of Hira Lal, the Indian hospital assistant, have done very much to effect the preparedness of the field.

A page from a Mungeli missionary's diary might not be without interest. It would include several requests for baptism, with mental reserves to discover; requests from Christians and non-Christians for help in land oppression; release from the heel of the money-lender; requests for loans to buy oxen, or seed-grain, the natives being willing to pay the missionaries eighteen per cent. interest instead of the usual thirty-six or more demanded by the professional money-lender; settling a big quarrel between husband and wife or others; investigating and taking action regarding some gross immorality, with the rest of the time taken up in letter-writing, building and repair work, and mission accounts. The next day there may be an early going and a late returning from one or more out-stations ten or fifteen miles distant, with or without an Indian helper. There the missionary may see a school, have a committee meeting, baptize believers, examine inquirers, or perhaps do various things in connection with the industrial

work. At times, weeks are spent in the villages, with only an occasional day in Mungeli to attend to urgent matters.

The Christians are now scattered in twenty-nine villages. Those villages are distant from Mungeli from one to twenty miles. Most of the recent converts are related to the older Christians. Prayer meetings are held in the church daily. The Christians have a prayer calendar and keep definitely in mind certain villages and leading men. The five out-stations are: Pendridih, Barela, Jarhagown, Bhulan, and Rohra.

The illiteracy of the Christians has steadily decreased. The Christian Endeavorers have a well-attended school in which men are learning to read and write. The teaching is voluntary; the men furnish all their own supplies. The moral status of the Christians has been improved. Some rather vigorous efforts of the missionaries, aided by government officials, have greatly cleared the moral atmosphere, and given the work a greater prestige among the officials. The superintendent of police had the government give the mission eighty-five dollars as an expression of their appreciation. Several recent arrests and the fining of Christians for gross immorality, seemed necessary, and the results have been wholesome.

The work in Mungeli is thoroughly evangelistic. Hira Lal, Dr. Miller's assistant, is a rare spirit, and wholly devoted to the cause. Dr. Miller released him from the hospital for a considerable time, that he might carry medicine with his Bible as he went from village to village. Another Indian worker, Dhansai, has done a substantial work at an out-station. He has averaged about thirty-five treatments a day. Recently M. J. Shah, one of the very best Indian workers, has been transferred from Harda to Mungeli and located in the village of Pandariya. Samuel Bishwas, who was for some years in Damoh, is now in Mungeli and is one of the leaders of the Christian community.

For many years the Pendridih farm was kept up at the expense of the Mission. Under the leadership of Mr. Saum it has become self-supporting. The year the last report was

made it was stated that sufficient wheat would be sold to buy several acres of new land. In addition to its being an object lesson in farming, the farm furnishes a settlement for Christians who are getting a start in life. It furnishes employment for some, and is an agency by which seed and other grain may be loaned to village Christians. This affords them valuable help and keeps them out of the hands of the money sharks. Money-lenders usually charge from thirty-six to seventy-five per cent. interest. It should be said, and with emphasis, that this farm has done much to hold a developing Christian community together. Therein consists its chief value.

A sub-caste of Chamars has been talking about becoming Christians in a body. They proposed holding a meeting for the purpose of discussing the question of identifying themselves with Christianity. Heavy rains and the opposition of the Hindus, who had heard of the proposed meeting, prevented as many from coming as were expected. But twelve men, representing many villages and thousands of people, came together. The meeting was held near some temples, a place of worship and pilgrimage. Never before since time began had a company of men met together at that place to discuss their relation to Jesus Christ. No one need be surprised to hear any day of multitudes turning from their dumb idols to serve the living and true God.

The Mission in Mungeli owns property worth \$13,000. This includes two bungalows, two churches, five school buildings, and three hospital and dispensary buildings. There are thirty-nine Indian workers. One of the most prominent is S. N. C. Bishwas, who left a profitable position as a contractor to become a preacher. He knows considerable law and gives much time to securing for oppressed Christians their legal rights. Whole villages appear on the point of turning to Christianity. Mungeli constitutes one of the greatest challenges that ever came from any mission field to the Disciples of Christ.



1. Class in Orphanage School, Damoh.
2. Mission Bungalow and Bible College, Jubbulpore.
3. Church at Damoh.

4. In Damoh.

Damoh is the name of a district and of a town. The district has an area of 3,821 square miles, and a population of about 325,000. In addition to the town of Damoh there are in the district 1,116 villages. These are located in the jungle for the most part, and consist of from ten to a hundred mud or grass huts with tile or grass roofs. "Usually one large house in the center of the village is occupied by the village landlord. He owns all the huts in the village and all the cultivated land adjoining them. The villagers are merely his tenants and farm hands."

Eighty-seven per cent of the people are Hindus and worship idols. Six per cent are animists, and the remaining are Mohammedans or Jains. According to the latest census seventy males in a thousand could read or write, and 373 females out of the entire population could read and write.

The town of Damoh has a population of 15,000. There are twenty miles of solid roads within the limits of the municipality, good schools with one thousand pupils in them, and a number of modern buildings. A branch railway passes through Damoh and connects two main lines, and three macadamized roads connect the place with other towns. When the work began there was no railroad nearer than Saugor, about thirty-four miles away. The committee in charge of the town consists of three nominated and seven elected members. One of the members has always been a member of the Mission.

Damoh was entered by John G. McGavran and Mr. and Mrs. Rambo in the year 1894. It was chosen as the site of a Mission because of the famine conditions prevalent at the time, and because it was believed that land and materials for conducting an industrial school could be readily obtained there. The boys in the Bilaspur orphanage, twenty-four in number, were transferred to Damoh; before the end of that year thirty more were added, making fifty-four in all. The following year Mrs. McGavran, Miss Josepha Franklin and Miss Stella Franklin joined the Mission, and two years later still Dr. Mary T. McGavran joined it.

When the work began, because there were no buildings available, two mud houses were hastily constructed, one for the orphans and one for the missionaries. These and several tents accommodated all at the first. The tents fell down more than once, and that was not agreeable to the inmates; one was burned and the Misses Franklin lost heavily. Later the missionaries lived in the travelers' inn, in native houses in the town, and in bungalows temporarily rented from the English officials. It was two years after the Mission was opened before there was one bungalow ready for occupancy, and three years more before the second and third were ready. Mr. McGavran had to go to the jungle for timber and to the quarry for stone. While he was carrying on the work of building, he and his associates were doing their utmost to save the people from starvation.

The famine of 1897 affected an area of 575,000 square miles and a population of 128,000,000. The stress of it was felt mainly in the Central Provinces, in parts of the Northwest Provinces, and in Oude. The famine of 1900 affected nearly the same area. When the second famine came, the country had not recovered from the first one. For several successive years the rain failed. As a result the streams and wells became dry. Because food was scarce high prices prevailed, and man and beast died from hunger. The sick and homeless people heard of the Mission and flocked to it for relief. For a time there were no relief funds, but no one was turned away empty. As soon as the facts were known, money began to pour in from all parts of the world. The *Christian Herald*, the *Christian Standard*, the *Bible Advocate*, and the churches of Australia forwarded handsome amounts. The Government opened relief works. Those who were able were employed in making roads and in building operations. Men received four cents a day, and women three cents a day. The people were thankful for these amounts, for, small as they were, they were sufficient to keep soul and body together.

In addition to the relief works, the Government opened orphanages and poor-houses on a large scale. They had ample

funds at command. But there were only a half dozen English officials in the District, and it was impossible for them to oversee these institutions, and, at the same time, carry on their other duties. Seeing how the officials were overworked, the missionaries offered to assist them, and their offer was accepted most gladly and most gratefully.

All that time the famine was sore in the land. Parents said to the missionaries, "We are dying of hunger; we have had nothing to eat for days; take our children and give us some food." The missionaries did what they could to feed and clothe and house and care for the starving children that came to them and were sent to them. The girls were sent to Mahoba, Bilaspur, and Deoghar, stations of the Christian Woman's Board of Missions, and to Bombay and to Bareilly. The missionaries kept and cared for as many as they were able to provide for; the remainder they sent to other Missions. Ramabai called and took twenty child widows to her great establishment in Poona.

In the famine more than twelve hundred orphan boys were taken and ministered to in the name of Christ. Some died from what they had suffered before reaching the orphanage, but by far the greater number were saved alive. In a few weeks they began to improve. They grew stout and strong, and were as happy as any children in the world.

As soon as possible Miss Josepha Franklin opened a school for the boys in the orphanage. Her course of study began with a kindergarten and ended with the high school. She introduced the study of English in the fifth grade. Miss Franklin prepared a series of graded Bible lessons. For four years the Gospels were studied; for two years The Acts and selected passages from Paul's Epistles, and for four years the Old Testament. One day in the week was devoted to the study of the International Sunday-school lesson. One period of every school day was devoted by every class to the study of the Word of God. This was in addition to the time spent in the devotional exercises. The number of boys taking the All-India Sunday-school Examination and receiving high grade

certificates, was always large. For a time it was necessary to employ Mohammedan and Hindu teachers; that was because there were no Christian teachers available. In course of a few years the boys educated by Miss Franklin became teachers in the primary schools.

The orphanage school is one of the outstanding features of the Mission. Most of the preachers and teachers in the entire Mission came from it. The orphans that Miss Franklin trained have gone to Jubbulpore and have entered the Bible College and there have continued their studies and prepared themselves for their work in life. Christian parents in the villages have sent their children to Damoh as boarding pupils.

In 1906 Miss Franklin opened two schools in the heart of the town, one for low caste boys and one for poor girls. As soon as the school for boys was opened between thirty and fifty began to attend regularly. It has come to pass that, in spite of unsuitable buildings and the poorest equipment imaginable, these schools have done great good. Not only the children but their parents have been reached. The school buildings have been the scene of many a social and evangelistic gathering. In the absence of Miss Franklin on furlough or while at work at other stations, her sister, Miss Stella, Mr. and Mrs. Saum, Mr. and Mrs. Alexander, and Mr. and Mrs. Rice have had the oversight of the boys' school, and Miss Clarke and Miss Griffith have had the oversight of the work among the girls.

In order that the boys rescued and taught might become self-supporting, an industrial department was added to the orphanage. In the shops they were taught carpentry, blacksmithing, tailoring, shoemaking. Part of the day was spent in school, and part in the shops. A great amount of custom work has been done for the Government and for individuals. The orders for articles averaged about four hundred a year. The wood-work for the new church building, and for the hospital, and for the bungalows recently built, and for the smaller houses, was from the work-shop.

The orphanage has a farm of nearly four hundred acres, and farming and gardening are taught. India is preëminently an agricultural land. Eighty per cent of the people get their living directly from the soil. In showing the farmers what can be done with improved methods and modern machinery, the Mission is conferring a distinct benefit upon India. One year the wheat raised on the orphanage farm took the first prize in a local exposition. The magistrate called the farmers together to discuss the matter. They admitted the fact, but explained it by saying that it was done by sorcery. The magistrate asked Mr. Benlehr, the missionary in charge of the farm, to take charge of the agricultural work of the District. The Government has opened a seed-farm near Damoh, the missionaries coöperating. The Secretary of Agriculture asked the Mission to raise seed-grain for the District.

One of the missionaries, writing of the work done, said, "The expanse of the jungle was converted into cultivated fields. In brief, the orphanage plant became in the eyes of the native a place of wonders. He saw a towering windmill lifting a constant stream of water from the deep orphanage well. At the foot of this strange iron structure with a big wheel whirling around at the top, he heard the buzzing of a rip-saw, which in ten minutes did what was for him a whole day's sawing. He saw an orderly carpenter shop, where awkward boys were learning to handle skilfully the strange-looking tools of an American carpenter. He saw other boys, by the aid of an American anvil and tools, forging all sorts of iron fittings. On the farm he saw fat oxen drawing strange-looking iron plows, that turned deep, broad furrows. He was attracted to a well-kept garden, where, beside India's vegetables, grew also many strange-looking plants. He was impressed with the kindliness of the white-faced man who had talked to him, and the new religion of the white man did not seem to be such a terrible thing after all."

The aim of the missionaries is to make the lives of the boys as bright and as joyous as the lives of the Christian boys at home. The boys are required to do good work in the school and in

the shop and on the farm; but they have their hours and days of play also. They play cricket, hockey, football; they have military drill, and wrestling contests, and exercises with the bars and swings. They have organized teams and challenge the boys in other schools, or the police, or companies of players. Under the coaching of David Rioch, they won more than one pennant. At the time of the coronation of King Edward, 100 rupees were offered as prizes in athletic contests. The teams representing the orphanage won seventy-five per cent of it. Because their lives are purer than the lives of the other boys, they are more efficient in play as well as in work.

In 1914, Ray E. Rice was sent to India to work among the boys in the orphanage and boarding school of Damoh. Mr. Rice is a graduate of the University of Nebraska and of the College of Missions. He is a boy specialist and has done a remarkable work among the boys of India. His efforts and influence have not been confined to Damoh, but have extended throughout a wide area. Mrs. Rice is also a graduate of the University of Nebraska. Before her marriage she was a teacher in the public schools of Nebraska, and spent a year in the College of Missions.

The gospel has been preached since the day Mr. McGavran and Mr. and Mrs. Rambo landed in Damoh. It was several years before the church building was erected. In those years the services were held in the orphanage, or in the school, or in the open air. The first convert was Nathu Lal, a Brahman, who was baptized by Mr. McGavran in 1898. There have been many baptisms since then. Every missionary is an evangelist and has carried the message to persons who had never heard the name of Jesus Christ. Year after year numbers have left Damoh and have gone into other localities to engage in Christian service. Touring has been a feature in the cool season. Mrs. McGavran, Mrs. Benlehr, and Mrs. Alexander and Mrs. Rioch have done good work among the women. A large Sunday-school work has been carried on among the non-Christians in the town and in nearby villages. The Christian families have maintained a good standing in the com-

munity. "Alfred Aleppa, Yakub Masih, G. Prashad, and J. W. Brown are Christian gentlemen of great influence." The buildings give the message. No one can look at them without thinking of what they represent.

Work in the zenanas began soon after the famine. In her relief work, Miss Stella Franklin made the acquaintance of a great number of Indian women. That opened many a door and many an ear to her message. Her work took her out into many villages in the District. Miss Mary L. Clarke gave ten years to this kind of service and Miss Griffith gave considerable attention to it. It is in the home that Mohammedanism and Hinduism are entrenched. It is in the home that those faiths must be attacked if India is won to Christ. It is an encouraging fact that more homes have been open to the zenana workers than they could enter and cultivate properly.

Dr. McGavran reached Damoh when the famine was at its worst. Her services were greatly needed and were freely given. When the famine was over she extended her work among the people of the town. A hospital costing \$2,500 was built for her; most of the money for this building came from the women of England. Dr. McGavran was supposed to treat women and children only, but she has treated men also. Her fame soon spread over all the District and beyond the boundaries of the District. The patients at her hospital averaged a hundred a day. She made regular visits to the villages within reach, to give medicine and to preach the gospel. She visited high caste women in their homes, and responded to calls from a distance. The best families in the town and District have been brought into touch with the gospel through her professional visits. The latest report of her work shows that her treatments for the year numbered 25,235, and the new patients, 8,612. She has estimated that in twenty-one years her treatments numbered 230,000. Dr. McGavran has been supported through all the years of her service in India by the women of England.

The missionaries that organized and carried forward the work in Damoh were these: Mr. and Mrs. J. G. McGavran,

Mr. and Mrs. W. E. Rambo, Miss Josepha Franklin, Miss Stella Franklin, Dr. Mary T. McGavran, G. W. Coffman, F. E. Stubbin, Mr. and Mrs. David Rioch, Miss Mary L. Clarke, Mr. and Mrs. C. E. Benlehr, Miss Olive Griffith, Mr. and Mrs. H. C. Saum, Dr. G. E. Miller, and Mr. and Mrs. Ray E. Rice. Mr. McGavran spent fourteen years in Damoh; Mr. Rambo, ten; Miss Josepha Franklin, twelve; Mr. Rioch, ten; and Dr. McGavran, twenty-one. Others have been in Damoh, but not for so long a time as those mentioned.

Among the Indian Christians who have played a worthy part in the Damoh Mission were these: Alfred Aleppa and Tabitha his wife, J. W. Brown, R. J. Thomas, Samuel Bishwas, Yakub Masih, R. L. Shawe, John Panna, Satayabai, Masters Tulsiram and Raghunathrao. Alfred Aleppo was the buyer for the mission and a good preacher. His wife looked after the tailoring department. She saw to it that the children were properly clothed. John W. Brown was an assistant on the farm and helped in the work of the church. R. J. Thomas was the house-father. He lived with the boys and taught them by precept and example and discipline how to live. Samuel Bishwas and Yakub Masih were accomplished evangelists and preached in the town and in the villages. R. L. Shawe was head master of the main school. John Panna served as hospital assistant for over five years, and helped in the evangelistic work. Satayabai was the foster-mother of the small boys and girls. Masters Tulsiram and Raghunathrao taught over five years each.

The boys in the orphanage have married the girls in the orphanages in Mahoba, Bilaspur, Deoghar, and have established homes of their own. Those homes are Christian homes, and the children born in them are brought up in the nurture and admonition of the Lord. Those homes are cleaner and neater and better furnished than the homes of the non-Christian people around them. There is more of love and joy in them. Every home is an evangelistic agency, and its influence is extending constantly in ever-widening circles.

It has been the pleasure, as it has been the privilege, of the Christian Endeavor Societies at home to support these orphans. A Society undertook to support one orphan or two or more. The cost for a year was eighteen dollars. Through the missionary it was not difficult to get a photograph of the boy and a letter from time to time. In this way it was possible to keep in touch with him and know what progress he was making. Sometimes a boy has gone wrong, and his supporters have been disappointed. The same thing happens here at home in America. But most of the boys thus supported have turned out well. They are not all brilliant, and they have not all made up their minds to preach or teach. The Lord never intended all to serve Him in the pulpit or in the school. But if they are good mechanics, or good tradesmen, or honest farmers, they will be a source of blessing to themselves and to the world. Some years as many as four hundred boys were supported; from the first more than twelve hundred have been fed and clothed and taught because of the generous contributions of the Christian Endeavorers.

5. In Jubbulpore.

Jubbulpore is 160 miles north-east from Nagpur, the capital of the Central Provinces. It stands at an altitude of 1,306 feet above the sea. The altitude moderates the great heat of summer. As a result, Jubbulpore is said to be one of the healthiest places in all India. Jubbulpore is situated in a basin and is surrounded by a series of lakes, which are shaded by fine trees and bordered by rocky crags. The streets are wide and regularly laid out. Jubbulpore is on the main trunk line between Bombay and Calcutta, and is one of the most important railway centers in the country. The population is about 100,000, and consists for the most part of Hindus and Mohammedans; the Hindus being about three times as numerous as the Mohammedans. The population of Nagpur is somewhat larger than that of Jubbulpore. These two are the largest cities in the Central Provinces. In the West a city of 100,000 is not considered large, but in India it is different. In

India there are few large cities because by far the greater part of the population are agriculturists and live in villages.

In 1883 M. D. Adams visited Jubbulpore with a view to opening a work. The three Missions already established offered some objections, and he withdrew and went on to Bilaspur. Later it was thought that the Society should be represented in that city. It was maintained that there was room enough for another mission. Besides, Jubbulpore is centrally located with respect to Harda and Bilaspur and Damoh. The opposition continued some time after Jubbulpore was entered, but it has died away and the Mission now has the sympathy and good-will of all.

The principal feature of the work in Jubbulpore is the Bible College, an institution established for the special purpose of training young men for the Christian ministry. It will be remembered by those who have read the previous chapters of this History that from the very first the need of a school in which workers should be trained, was realized. In the year 1893 Mr. Wharton began teaching a class of young men on the veranda of his home in Harda. He met those young men day by day and prayerfully studied the Word of God with them. He took them out on the street and into the market place two or three times a week and assisted them as they undertook to preach to their own people the gospel of salvation. With their assistance five Sunday-schools were conducted each week. On Friday evening, in a normal class, the lesson was prepared for the coming Lord's day. The following May an examining committee reported that some of the students had made marked progress, and congratulated Mr. Wharton on the success already achieved, and expressed the hope that divine strength might be given him to complete the whole course of training. Some of those students are still in the service. In the meantime they have given diligence to present themselves approved unto God, workmen that need not be ashamed, handling aright the word of truth.

Because of the famine it was not possible for Mr. Wharton to continue that work. The missionaries needed all their time

and all their energy in their efforts to save the people alive. The class of 1897 was the last taught in Harda. In 1899 Mr. Wharton and his family found it necessary to return to America. After a year at home he resigned and took the pastorate of the Hiram church. After a pastorate of three years he entered the service of the Society again and went out to raise twenty-five thousand dollars for the proper housing of the proposed Bible College.

It has been stated in the chapter on Harda that George William Brown was sent to India to take charge of the educational work of the Mission. Mr. Brown is a born linguist and a born teacher. He reached Harda, October 9, 1900. As soon as he had a sufficient knowledge of Hindi he began to teach. He found a primary school, a middle school, and a high school. While overseeing them and teaching in them he selected some of the most promising of the Christian boys and began to prepare them for the ministry of the gospel. In the year 1903 there were three students in the Bible Training Class; several others were in it part of the year. Mr. Brown gave more of his time and thought to the training of this class than to any other one thing. This class was the nucleus of the Bible College in Jubbulpore.

On the 21st of July, 1904, Mr. and Mrs. Brown left Harda for Jubbulpore. At that time they had been in India a little less than four years. On the first day in August, six young men presented themselves to be enrolled as students of the new institution. They were lodged in rented houses on the compound. The recitations were held in a small room in the Mission bungalow, which had been set apart as a study. A little later several others wished to enter, but owing to the lack of accommodations they were not admitted.

Mr. Wharton reached Bombay on the 6th of November and Jubbulpore on the 11th. He left his family behind, that his children might continue their studies in Hiram College. For some months Mr. Wharton made his home with Mr. and Mrs. Brown, and was associated with Mr. Brown in the work of the College. Mr. Brown gave courses in Old and New Testament

History, Biblical Theology, Logic, Hermeneutics, Hindu Philosophy, Psychology and other subjects. Mr. Wharton gave courses in the Life of Christ, Beginnings of Christianity, Comparative Religion, Modern Missions, Church History, and Biblical Geography. As there were no suitable text-books in Hindi, the instruction was given in lectures.

In January, 1905, the students numbered eighteen. These were divided into groups of six each and were required to preach regularly. They spoke twice a week in the main street of the city. On Sunday morning they spoke in the college chapel, and to the many thousands that assembled in the weekly bazaar. The teachers assisted them in preparing their addresses and, when practicable, accompanied them and cheered them with their presence and with their words of commendation. Twice a year the students and teachers went out on preaching tours through the villages around Jubbulpore, and once a year they attended some great Hindu Mela. Wherever they went they made it their chief business to preach the gospel and to call upon the people to forsake their dumb idols and to serve the living and true God.

Athletics were encouraged. The students were taught the propriety of developing their bodies while developing their minds. To this end they played cricket and football and other college games. They challenged the students of other educational institutions in Jubbulpore to play match games. The students organized a literary society and all were urged to appear on the program. All were taught to cook their own food, so that on their preaching tours in after years they might be able to provide for their own needs.

In 1905 land for the College was purchased at a cost of six thousand dollars. In this tract there are six acres. The location is all that could be desired. The Mission was extremely fortunate in securing so large a tract at such a price. It should be borne in mind that Jubbulpore is an important and growing military station. At the time of the purchase the garrison was being doubled, and a gun-carriage factory that would employ a large number of men was being erected. The

plans and specifications for the College building were furnished by Mackintosh and Burn, a firm of Calcutta architects. The extreme length of the building is 125 feet, and the extreme breadth is 84 feet. The building contains a chapel that will seat two hundred, four class-rooms, each large enough to accommodate twenty-five students; a room fifty-four feet by eighteen for a library; two store-rooms; two lavatories; a vestry and an office. In the center of the building is an open court which is designed to give light and ventilation. The baptistery is in this court. There is a belfry, but thus far the bell has not been provided.

On the 11th of February, 1906, ground was broken, and on the 22d of September of the same year the corner-stone was laid. The corner-stone is a block of marble, from the Jubbulpore quarries, thirty-three inches by twenty-seven, and bears the inscription, "Christian Bible College, 1906." The walls are of brick trimmed with stone. According to the terms of the contract the building was to be finished within a year. But in India builders are proverbially slow and most contractors are dishonest and seldom finish any work on time. In 1907 there was an epidemic of plague and prices were unusually high. For this and other reasons the contractor failed, and Mr. Brown found it necessary to take charge and superintend the building operations till the building was finished. The dedication took place on the 13th of March, 1908. The Bible College building is said to be one of the best and handsomest in Jubbulpore. The grounds lend themselves readily to beautifying, and the appearance of the campus matches the beauty of the building.

While the College building was in course of construction a bungalow was being built as a home for the Principal. There was a bungalow on the land that had been purchased, but it was old and unsuitable, and was converted into a press bungalow. Several homes for the students were built on the college property. Most of the students are married, and it was necessary to make some provision for them and their families. Later a second plot of ground and bungalow were secured.

The church in Jubbulpore was organized on the 18th of February, 1906. There were thirty-one charter members. In a little time there were six Sunday Schools. One of the six met in the College chapel, the others met in different parts of the city. Each Sunday morning from twenty to twenty-five teachers went out from the College. The pupils in the schools numbered between two and four hundred. The Endeavor Society proved most helpful. The older members were called upon to conduct the services in the church several times in the year. All were assisted in doing whatever the Lord would have them do. They learned to pray and speak in public as well as to read the word of God each day of their lives. The church was a hive of busy workers. Few churches in the world of the same size have sent out so many trained workers to assist in spreading abroad a knowledge of Christ and of His salvation.

In March, 1904, the Mission decided to publish a weekly paper for the growing Christian community. On entering Jubbulpore a small press was rented and some fonts of type were purchased. In December of that year the first number of the *Christian Sahayak* or *Helper* appeared. The first issues contained eight pages; later the *Sahayak* contained twelve pages, and later still sixteen pages. Two pages are in English, the remainder is in Hindi, the language of more than eighty millions of people. This is the only weekly Christian paper in Hindi. The *Sahayak* contains notes on the International Sunday School Lesson, comments on the Endeavor topic, current news, stories and articles of general interest.

Lathrop Cooley gave the Society one thousand dollars for the work in India. With this money, a Gordon press and some other necessary machinery were bought. When Mr. Brown translated "The Church of Christ by a Layman," the author gave him two thousand dollars to enable him to secure a more ample printing outfit. The Jubbulpore Press has printed leaflets for the Sunday School, text-books for the College, "The Life of Mohammed," a hymn-book, "Training for Service," a magazine for the Y. W. C. A., reports for the India Sunday

School Union and for the Christian Endeavor Union, a monthly paper for the Friends' Mission, "Elementary Logic," a "Manual for Teachers," and numerous reports and pamphlets. The profit on the job printing has been almost sufficient to pay the entire cost of the work done for the Mission. A large part of the mechanical work has been done by boys from the Damoh Orphanage.

When Mr. Wharton died, Mr. Grainger was called to take his place and work. In addition to teaching in the College, Mr. Grainger had charge of the press and edited the *Sahayak*. He was assisted in editing the paper by Mr. Brown, Miss Stella Franklin, Miss Adelaide Gail Frost, and Miss Mary Thompson. Other men were connected with the work in Jubbulpore, as follows: P. A. Sherman, J. C. Archer, W. B. Alexander, W. C. Macdougall, W. H. Scott. When Mr. Brown came home on furlough in 1908, Mr. Grainger served as Acting Principal of the Bible College. At the present time (1918), Mr. Grainger is the Principal and Mr. Macdougall is Associate Principal.

The Mission realized that the education and training of the wives of the students were as essential as the education and training of their husbands. One year, out of twenty students ten were married; another year the proportion of married students was still larger. Among the women who assisted in this department of the work were Mrs. Brown, Miss Olive Griffith, Mrs. Sherman, Mrs. Grainger, Miss Stella and Miss Josepha Franklin, Miss Mayme Jackson, Mrs. Archer, Mrs. Alexander, Mrs. Macdougall, Miss Jeter, and Miss Killoway. The women were taught how to care for themselves, for their children, and for their homes. They were taken out with zenana workers and taught how to present the claims of the gospel to non-Christian women. Besides teaching the wives of the students, the women connected with the Mission conducted a school for non-Christian girls and another for the children of Christians, and a Sunday School for women and girls.

Beginning with 1906 there has been a Summer School each year for the Indian evangelists and teachers. These workers are called in and spend two weeks together. The missionaries

from all the stations attend and assist. Distinguished men of other communions are invited to participate, and gladly consent. Lectures and addresses are given on Prophecy, Homiletics, the Parables of our Lord, Pastoral Duties, the Character of the Preacher, and Sunday School work. As a rule there are four lectures each day. The Summer School helps the Indian workers to keep up their studies throughout the year; it keeps them in touch with all the workers in the Mission; it gives them an opportunity to learn something about the new things that are being discovered about the Bible; and to hear of new and improved methods of carrying on the work. The fellowship of those two weeks is most delightful and most helpful.

Seven years after the work began in Jubbulpore the Mission bought from one of the Anglican societies an out-station named Barela. This is a town with a population of 3,500. The territory adjacent has an area of 750 square miles. For this out-station the Society paid two thousand dollars. Barela is occupied largely by an aboriginal people known as Gonds. Two evangelists are located in Barela; the wives of these evangelists have charge of a school for non-Christian girls.

The attendance at the Bible College has never been large. As the work of the Mission prospers the attendance will increase. It is estimated that ninety per cent. of all the evangelists and teachers in the Mission were trained in the Bible College. The missionaries believe that the Bible College is indispensable to the progress of the work of the Society in India.

Two other matters are worthy of mention: One is that Jubbulpore has become the headquarters of the Mission, the Secretary-Treasurer living there and the annual conventions being held there; the second is, that Jubbulpore being a directing center of missionary work, the Society's agents have opportunities of coöperating with other missionaries.

6. In Hatta.

Hatta is the name of a very fertile valley in the northern end of the District of Damoh, and the name of the principal town in this valley. Hatta, the town, is twenty-four miles from the town of Damoh. The two towns are connected by a good road. To the north and west of Hatta are the Native States of Bandelkand. The large river on whose banks Hatta stands eventually enters the Ganges. Long ago Hatta was a seat of Indian royalty, and later the seat of English officers in charge of a large district of the country. A visitor sees the ruins of immense artificial tanks, of many temples, and of a fort. Hatta was a thriving town before it was devastated by the last two famines. It is destined to regain all its former prosperity. In the valley there are five hundred towns and villages, with a combined population of 150,000. In the Native States bordering Hatta there are at least a hundred thousand people.

In the year 1902 the missionaries of the Foreign Christian Missionary Society decided to open work in Hatta. Mr. and Mrs. G. W. Coffman, who had gone out from Drake University, were selected for the purpose. They had scarcely reached the place before Mrs. Coffman's health failed, and it appeared necessary for them to return to America. John G. McGavran was chosen as their successor. He was instructed to erect a bungalow and other necessary buildings and to preach the gospel in Hatta and in the adjoining territory.

At the very beginning of his work, Mr. McGavran met with an opposition of a very unusual character. Hatta is an extremely orthodox Hindu city. No cow has ever been killed within its borders. About the time of Mr. McGavran's arrival, the Mohammedans received a license to kill beef. This raised a tremendous storm of religious hatred. The Mohammedans seized upon the presence of the missionary as an excuse and shielded themselves by saying that the missionary could not live without beef, and the butchershop had been opened solely on his account. They insisted that the missionary had brought his influence to bear on the government, and so the license was

issued, but that the Mohammedans did not want beef at all. Later, when it became known that the missionary had not signed the petition and had nothing whatever to do with the opening of the meat-shop, the opposition gradually died out. The ringleader of the opposition was the owner of a village that had received timely aid from the Mission in the famine. He collapsed when he learned that the missionary he was opposing was the very man who had saved his people from ruin.

The buildings in Hatta were erected by J. G. McGavran and David Rioch. Those buildings consist of a large bungalow, a school house, and two homes for the Indian assistants. While erecting the buildings the missionaries preached much in Hatta and in the towns and villages round about. No missionary had ever been seen in that part of India before. The people had seen government officials and sportsmen, but no evangelist carrying the message of life and salvation. Gulab and Manaka, two boys from Damoh Orphanage, assisted greatly in the work. They told what the gospel and the missionaries had done for them.

The treatment of the sick by Dr. Rioch opened hearts and homes that otherwise would have been closed against the truth. Miss Stella Franklin and Dr. Rioch went out into the towns and villages and set up their tents and preached the gospel and healed the sick. The people gathered about them in great numbers and heard them gladly. Dr. Rioch treated from one hundred to two hundred patients a day. Many of the women in the villages had never seen a white woman before, and when they came face to face with the missionaries they ran as if their lives were in danger. In a few days they learned that Dr. Rioch and Miss Franklin were their friends and were there to do them good and not evil. An official from a Native State asked the missionaries to visit his village and to take the children along that his wives might see some white faces.

When Mr. and Mrs. Rioch were called to Damoh to take charge of the orphanage, Mr. and Mrs. F. E. Stubbin took the

work in Hatta. They had as their assistants two evangelists, one Bible woman, and one non-Christian teacher. The first year Mr. Stubbin and his helpers reached one hundred villages and sixteen thousand people. The second year they reached two hundred villages. To be sure they covered more ground than they were able to cultivate. Most of those villages were visited once or twice a year; some were visited five or six times. People steeped in idolatry could not be won to Christ and taught all that relates to life and godliness in that way. Twenty evangelists could not do all that should be done. In addition to preaching they sold hundreds of Gospels, and gave simple remedies to thousands of sick folk. Mrs. Stubbin and Miss Mary L. Clarke went into the zenanas and spake to the women about Christ the Savior of the world.

After a sermon by Mr. Stubbin a Brahmin stood up before other Brahmins and said "I want to be a Christian, but how can I? My father, mother, wife, brothers, sisters, and friends, would disown me, if I changed my faith." The next night a cousin spoke to the same effect. Confession of faith in Christ meant financial ruin and social ostracism, and perhaps death itself. Lord Lawrence, speaking of the secret disciples in India, said that they would continue to increase in number till they could afford to stand forth and avow their faith in Jesus as Lord. In his third year in Hatta, Mr. Stubbin visited three hundred villages and addressed thirty thousand people.

On account of Mrs. Stubbin's physical condition, Mr. Stubbin was called home to Australia. Then Dr. George E. Miller went to Hatta and remained in charge till May, 1908, when he was transferred to Mungeli. Dr. Miller is a great lover of boys and he gathered seven orphans and taught them. He opened a school for low caste boys. The government has a good school in Hatta, but only high caste boys are permitted to attend. Mr. and Mrs. Porter A. Sherman followed Dr. Miller. Mr. Sherman and his assistants carried the gospel into four hundred villages. Mrs. Sherman gave medicine to many who were sick. She found two orphan girls and sent them to Bilaspur.

In November, 1911, Hatta was closed and the workers sent elsewhere. The closing was due to the fact that, while the harvest indeed was plenteous, the laborers were few. Since his return to India in 1917 David Rioch has divided his time between Hatta and Damoh.

7. In Kota.

The Indian Christians wished to have a work which they could call their own. While working in the churches established by the Society, they wished to have a station for whose maintenance and management they should be solely and wholly responsible. The choice of a suitable station and a man to begin the work took a long time, but it was wise to take time to plan and to choose. The station chosen is Kota, a place on the railway, some twenty miles from Bilaspur. From that center it is possible to reach a large community, and it has been found that the people of Kota are more approachable than some in other places. It was difficult to find a man who was both suited to the work and able and willing to go. Two men wanted the appointment, but one of them was not suited to the work, and the other could not be spared from the work he was doing. A third was suited and could be spared, but he hesitated a long time before accepting the call. At a convention that year held for the purpose of deepening the spiritual life, he heard the call of God to that work, and at once signified his willingness to undertake it.

The Indian brethren did well in waiting, for in doing so they found a capable man and one who felt that it was the will of God for him that he should engage in that work. The man is Dr. John Panna. He was one of the group that Mr. Wharton trained for the service of Christ. John Panna was not only trained as an evangelist, but he was a qualified physician as well. He had worked for the Society in Timarni and in Damoh. The missionaries willingly gave him up to take the work of the new Society, as all were anxious to see such a work flourish. For many months he had to live alone in a small room, not being able to find anything better, but he gladly endured that for the sake of the cause.

The Indian Christians took hold of the enterprise in a way to encourage those who had taught them for so long a time and who looked forward to the day when the Indian church would begin to propagate the gospel. In view of the financial ability of the Indian Christians the offerings for the Society were very liberal. This liberality was brought about in part by the spread of the idea of tithing among the Christians. This idea was introduced by Mr. Wharton and was vigorously pushed by the leading Indian Christians.

One great benefit derived from this Society is the training in the management of affairs, in leadership, and in bearing with one another. This is certain to prove of great value in the further development of the church. The work at Kota had a small beginning but it is believed that it has in it the promise and the potency of great things for the future of the church of God in India. May He use it, not only in the preaching of the gospel, but also in the raising up of mighty leaders among the Indian Christians.

SOME HINDRANCES TO THE PROGRESS OF THE GOSPEL IN INDIA.

Let no one think that the missionary meets with no serious hindrances. The people are not saying with the man of Macedonia, "Come over and help us." The Hindus are satisfied with their faith, and are averse to any change. They say that Hinduism is good for the Hindus, and Christianity is good for the Christians. They are as averse to making converts as they are to be converted.

One-third of all the Mohammedans in the world, about sixty millions, are in India. With scarcely an exception the Mohammedans are bitter enemies of our holy religion, and do their utmost to prevent its progress. They conduct prayer-meetings after Christian models; they preach on the streets and in the bazaars; they organize Young Men's Mohammedan Associations to reach and hold their young men; and they build colleges to keep in touch with them educationally.

The one thing in which Hindus and Mohammedans agree is in their hatred of Christ and the gospel of Christ. The one thing in which they can coöperate is in an effort to keep Christianity from spreading in India. So as soon as a missionary stands up and begins to preach Christ and salvation through Christ, a Hindu will stand up a few yards or feet away and begin to eulogize the cow and condemn the missionary and the people he represents for killing the cow and eating her flesh. Or a Mohammedan will stand up and revile Christ and Christians and expatiate on the merits of the Prophet of Arabia and the Koran.

The ignorance of the people is another hindrance. Not more than ten per cent. of the males in India and a smaller proportion of the females are literate in any sense. In religious matters they must listen to the priest; it is impossible for them to ascertain the truth for themselves. One man said to Dr. Brown when he was urging a native to send his children to school, "I earn my living by digging ditches; my children will have to earn their living by digging ditches; it is not necessary for me to read and write to dig ditches; knowledge in any form will not help them to dig ditches; if I can put them to work now they can earn a few pice and help to support the family. No, I shall not have my children taught reading and writing." From the time a child is old enough to pull a weed it is put to work, and never knows anything but labor.

A third hindrance is the poverty of the people. Common laborers earn from five to six cents a day. Millions would be glad to accept permanent employment at from twenty-five to fifty dollars a year. It is estimated that over sixty millions of the people of India suffer hunger constantly. People in that condition are not in a frame of mind to hear and accept the gospel. Their pressing questions are, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" They are not asking the question the Jailer of Philippi asked Paul and Silas, "Sirs, what must I do to be saved?" It is not easy to preach the gospel of the grace of

God effectively to people when their stomachs are clamoring for food.

Perhaps the greatest hindrance of all is caste, that social system that has been called "Satan's masterpiece." Caste fosters spiritual pride in the high classes and leaves the lower classes absolutely without hope. Brotherhood and fellowship on a large scale are impossible in India. Society is stratified and petrified. Every man must remain where he chanced to be born. No matter what his gifts and moral worth, if his parents were sweepers, he and his offspring for a thousand generations must be sweepers. "Hands that the rod of empire might have swayed or waked to ecstasy the living lyre" must handle the broom and nothing but the broom. A low caste man enters a temple at the peril of his life.

The missionary faces manifold difficulties and discouragements. Progress is necessarily slow. The heart is made sick by apparent failure or defeat. Meanwhile he comforts himself with the gracious promise, "Lo, I am with you always, even unto the end of the world," and he knows that in due season he shall reap if he does not faint. In the darkest hours he refreshes his soul with the words of Holy Writ, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off."

Here is Dr. Brown's summary of what has been accomplished: "It is thirty-four years since our first missionaries took up their residence in the old billiard hall in Harda and undertook to master the language of a strange people to whose evangelization they felt divinely called. There have been difficulties, failures, mistakes even, but withal there has been a

steady and substantial growth. To-day the Foreign Christian Missionary Society has thirty-five missionaries and six stations in India, with property valued at \$117,350.00. There are twelve out-stations and 145 Indian workers. We supervise two leper asylums and have seven hospitals and dispensaries. Twenty-eight evangelists and nine Bible women give their entire attention to the preaching and teaching of the Word. Our high school, four middle schools, and seventeen primary schools have an enrollment of 1,650. We have a splendidly equipped Bible College for the training of Indian workers; the Damoh Orphanage, with its farm and industrial school; and the Mission Press at Jubbulpore, with a constantly widening field of activity. Our forty-six Sunday Schools enroll nearly 3,000 pupils. We have trained capable Indian workers, such as M. J. Shah and Samson Powar, of Harda; Hira Lal and S. N. C. Bishwas, of Mungeli; G. Prassad, Alfred Aleppa, and Yakub Masib, of Damoh. We have consecrated younger men and women of ability who will grow into the leaders of to-morrow. Best of all, as the result of the work of the Christian Woman's Board of Missions and the Foreign Christian Missionary Society, there is an Indian church of 1,500 souls, with a Christian community of 2,750. These are the visible results of thirty-four years' labor, the things that can be counted and tabulated. Who can measure the silent influence of these years. 'The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till it was all leavened.' There is abundant evidence that in India the leaven is working."

THE FALLEN.

Miss Sue A. Robinson was the first to fall in India. She went out in 1888, and died in 1892. Before going to the field she lived in Louisville and in St. Louis. While she lived in St. Louis she led Jen Hawk to Christ, and took him out of a Chinese laundry and sent him to Drake University. Miss Robinson lived a noble and fruitful life at home and in India. "By instinct a zealous Christian, by patient endurance a

heroic soldier, by tireless devotion a successful and beloved teacher, her utter devotion to the life she had so earnestly sought made her indeed a missionary that the cause could ill afford to lose." On the stone that marks the place where her body lies are the words, "Until the day dawn."

Miss Hattie Judson went to India to take up the work that Miss Robinson laid down in death. Miss Judson went to India from the church in Danbury, Connecticut. After five years of service she went to her reward. She died of typhoid fever on the 6th of October, 1897. In an account of her first work in India she said, "Our school-room is a native house in the same district where Miss Robinson had her school. The girls sit on old grain sacks, which are spread on the hardened mud floor. There are no windows in the building, but there are three doors, which let in the light and air. When we opened the school, the number of pupils was ten; now we have thirty-seven regular attendants. Some girls have come and gone. One was taken from school because her only brother died. The parents feared that if they allowed her to come to school, she, too, might be taken from them. Superstition and fear of the gods rule the majority of these ignorant people with a rod of iron. Some time ago a little girl of nine years of age stopped coming. The reason given was that "next year she must be married, and it is necessary for her to learn how to cook and keep house." Miss Judson undertook to teach a class of women to read. Every day she gave medicine for coughs and fevers and skin and other diseases to the girls and their parents, and to other people in Harda.

In the famine the missionaries in Mahoba were overworked, and Miss Judson went to their assistance. She helped feed the starving multitudes, and cared for the missionaries who were unable to care for themselves. While ministering to the necessities of the people of Mahoba, she contracted typhoid fever, from which she died in a few days. She, too, had been working beyond her strength. As a result, she did not have the vitality necessary to throw off the disease. Greater love

hath no one than this, that one lay down one's life for one's friends.

G. L. Wharton was the third member of the Mission to fall. During the last term of service, he devoted himself to the Bible College. Besides teaching he preached and gave addresses at conventions and conferences. He used his pen most effectively in promoting the interests of the kingdom. He preached the baccalaureate sermon for the College in May, 1906. He spoke from the text, "His servants shall serve Him." Instead of going at once to the Hills he remained in Jubbulpore till the seventh of July, looking after the press and superintending the building operations. On leaving Jubbulpore for Simla in the Himalayas he said that he expected to return in six weeks. He wished to be at home when the College opened. As a matter of fact, he remained at Simla for three months and never saw the College again.

Towards the end of September he told his physician that he was not improving, that his treatment was worse than a failure, and insisted upon a thorough examination. The physician was astonished to find a foreign substance in the region of the stomach. It was probably a growth the precise nature of which could be ascertained only by an operation. Another physician was called in counsel. The two recommended an exploratory operation to which the patient was not willing to submit. Then the physicians advised him to go home or to some place where he could get expert surgical advice. At their suggestion he went down to Ludhiana. The physicians of Ludhiana took a deep interest in his case, but were not prepared to operate. They advised him to go to Calcutta. Ludhiana and Calcutta are twelve hundred miles apart. The railway runs across the burning sands of the Punjab, the United Provinces and Bengal. The journey required two nights and a day. In the Sanitarium of Calcutta he had the advice of the ablest specialists in India. They decided that he needed an operation, but that he was not in a condition to stand an operation. In spite of all that science and love could do he grew steadily weaker, and, on the 4th of November, 1906,

he fell asleep. He rests in one of the beautiful cemeteries of Calcutta.

The Disciples of Christ owe much to this man of God. He led the first group of missionaries to India. Their going was an event in the history of this people. In addition to the work he did in India, he stirred the churches in Australasia and America as they had never been stirred. His burning eloquence led many to give of their money, and some to give their lives, to the service of Christ in the regions beyond. Under his teaching many thousands were caused to see that the mission of the church is missions. His Life has been written by his wife and has been widely read, and has perpetuated and increased his influence. He rests from his labors, and his works follow after him.

Four young people, who were not missionaries, but connected with the Mission, died in India. These were: Miss Gertrude Archer, daughter of Mrs. G. W. Brown; Norman Kent Durand, son of Dr. and Mrs. C. S. Durand; Clinton Benlehr, son of Mr. and Mrs. C. E. Benlehr, and Stuart Eicher, son of Mr. and Mrs. H. A. Eicher. Miss Archer was a beautiful and gifted girl, just entering womanhood. Her death was lamented by a large circle in India and at home. The other three were children when they died. But a child of missionary parents is a missionary. He makes friends for the people he represents, and inclines the people to listen more favorably to the gospel message.

VI. EXPANSION IN JAPAN.

1. In Tokyo.

(Continued from page 96.)

The city of Tokyo covers an area of one hundred square miles, and has a population of 2,186,079. Tokyo is the largest and by far the most influential city in all Asia. Tokyo is the greatest intellectual center in the Orient; the students in her universities number one hundred thousand. Young people in all parts of the East who desire an education flock to Tokyo

as doves flock to their windows. Japan leads the Orient, not only in education, but in commerce and in manufactures. Tokyo is the head and heart of Japan.

The Foreign Christian Missionary Society has work in four of the principal wards of the city. In each ward there is a central station and other places where work is done on a smaller scale. One of these central stations is at the entrance to the Upper High School, and only a few hundred yards from the Imperial University. There is no better opening in all the world. The Japan Mission has worked largely among the student class, the most promising class in the Empire. The work of the Society is not confined to Tokyo, but embraces four provincial capitals, three other cities, and numerous villages. Seven pastors are located at points near Tokyo, and beside a number of towns where evangelistic services are held regularly, there are twelve places outside the city where there are groups of believers.

The methods employed are the same as in the other fields. The missionaries preach the gospel. That is their main work. Experience has taught them that there is no substitute for the living voice of the living preacher. They do not confine their efforts to the chapels on the Lord's day. In Japan there is no Lord's day. On Sunday the government offices and the banks are closed, but for the bulk of the people one day is very much like another day. The missionaries preach wherever they can find people willing to listen. In the first years it was an easy matter to get an audience any hour of the day or night. The foreigners were curiosities and the people were eager to see and hear them. The missionaries spoke in the theatres, in the chapels, in the shops, in the parks, in the homes. They baptized the believers and organized them into churches and taught them self-support, self-government, and self-propagation. They endeavored to make it clear that the missionaries must decrease and the Japanese must increase.

Besides preaching they taught Bible classes. Ambitious students wanted to study English. They wanted to be able to read and speak the language of Shakespeare and Milton,

the language of Washington and Lincoln. The Bible was the text-book used. Teachers in the University had told them that they could never understand Western civilization without a knowledge of the English Bible. In those classes the missionaries had unrivalled opportunities to present the claims of the Lord Jesus. Those who attended the chapels might pay no attention to what was said, or they might not understand what was said; but in the Bible class in the missionary's parlor they were obliged to attend, and the missionary could readily discover whether they understood the subject or not. The English language is shot through and through with Christian ideas, and no one can understand it without becoming more or less acquainted with those ideas. One cannot learn English without learning what are the chief treasures of the English-speaking race. The teaching in those Bible classes left a deposit of spiritual truth in the minds of the students. Whether they became Christians or not, they were different from what they were before and what they would be afterward if they did not have that experience.

The children were gathered into Sunday Schools and into day schools and into kindergartens. Japan is full of children; it has been called the "Paradise of Children." It was always possible to start a Sunday School. The children were pleased with the bright songs, with the picture cards, and with the truths of the gospel. The parents were busy in their shops or elsewhere, but the children were at leisure and could be brought together any day of the week. The Sunday Schools increased to the number of twenty and the pupils to nearly a thousand. The children of the poor were gathered into charity schools. The aim of the Japanese government is that there shall not be an ignorant family in any village, nor an ignorant member in any family. But at that time the schools were not entirely free. Every pupil was obliged to pay some tuition. This requirement excluded many of the poorest children from the public schools. Here was a field for the missionaries. They took those children and taught them and gave them a start in life. They opened kindergartens for the little

ones. Through the benefits conferred upon the children they found access to the parents.

The printed page was used to extend and to reinforce the message of the preacher. A magazine called "*The Bible Way*" was published; part of this was in Japanese and part in English. *The Bible Way* was followed by "*The Harbin-ger*." Leaflets and pamphlets were printed and scattered far and wide. Dr. Guy translated "The Church of Christ by a Layman;" thus that great book was brought within the reach of fifty millions of the brightest people in the Far East. Articles were written for the "*Japan Evangelist*" and for the "*Christian Movement in Japan*" and for other publications. All these contributed to the furtherance of the gospel.

In the time of the war with Russia the missionaries made thousands of comfort bags and placed a Bible or a portion of the Bible in each one. When the wounded soldiers were brought back, they visited them in the hospitals and in their homes and ministered to their needs. When the American fleet visited Japan the missionaries who had a sufficient knowledge of the language served as interpreters. They introduced the officers and the sailors to the Japanese and showed them what was best worth seeing in Tokyo.

The men and women who had a share in the work in Tokyo are the following: Eugenese Snodgrass and P. B. Hall. They opened the first chapel in 1890. They had been in Tokyo more than a year previous to that time, but they were studying the language. Mr. Snodgrass did not continue long in the work. He resigned and served for some years as an independent missionary. Mr. Hall could not stand the climate and returned to America. Mr. and Mrs. George T. Smith and Miss Kate V. Johnson opened the next preaching place. Mr. Smith is a very able man and preached with great power and acceptance.

The next work was begun by Miss Lavenia Oldham and Miss Mary Rioch. These two women were appointed about the same time and went to Japan on the same boat. Miss Oldham came from Mt. Sterling, Kentucky, and Miss Rioch from Hamilton, Ontario. Both were trained and experienced teachers.



JAPAN.

Those who have served long periods and those who have died.

Reading from left to right, beginning at top: C. E. Garst, Mrs. Laura D. Garst, G. T. Smith, Mrs. Josephine W. Smith, Miss Kate V. Johnson, Miss Lavenia Oldham, Miss Mary M. Rioch, P. A. Davey, M. B. Madden, F. E. Hagin, Miss Jessie J. Asbury, R. D. McCoy, Miss Bertha Clawson, Miss Rose T. Armbruster, C. E. Robinson, Miss Mary F. Lediard.

They lived together in the same house and wrought together ; two sisters could not have been more to each other. Miss Oldham had the oversight of one preaching place and conducted a school for poor children in Tanimachi. Miss Oldham did a remarkable work in getting promising young men into the ministry. She drew on her own resources to assist them in getting an education. She provided the funds for a chapel for the Mission. Miss Rioch had charge of a large kindergarten and a day school whose attendance averaged two hundred and fifty. The building in which the kindergarten was taught and all the expenses of it and Miss Rioch's support, were provided by the Ontario Christian Woman's Board of Missions and the women of the Maritime Provinces of Canada. In 1915, when Miss Rioch resigned to marry Rev. George Miller, of California, Miss Ada Scott, a trained kindergartner from Drake University, took her place and work. Miss Scott is engaged at present in the study of the language. Miss Rioch had another Sunday School in the home of an earnest Christian woman, and out of it she was able to start a kindergarten in the same neighborhood. After her marriage and return to America, the head teacher was able to continue the kindergarten.

Before Miss Oldham and Miss Rioch had been in Tokyo three months, eight homeless girls were placed in their care. Ever since they have had a number of girls in their home and have educated and trained them for service in the kingdom. Some have become Bible women ; some have married evangelists ; and some have become teachers themselves.

Mr. and Mrs. H. H. Guy entered Japan in 1893. Both are graduates of Drake University. Mr. Guy spent his first seven years in evangelistic work. He preached in Tokyo and in the region roundabout. He visited the churches in the North and confirmed the soul of the believers. It was his constant preaching that gave him his marvelous command of the language. So expert did he become that Japanese who could not see him as he preached affirmed that he was one of their own people. On his return to the field after his first furlough he gave his atten-

tion to the founding of a Bible College for the training of men for the ministry. This institution was made possible by a handsome gift from General F. M. Drake. In order to better qualify himself for his new post, Mr. Guy remained at home two years and received the Doctor's Degree from Yale University.

Percival A. Davey began his missionary career in 1899. Mr. Davey is an Australian by birth. He received his collegiate education in Transylvania and the College of the Bible. On his first furlough he was married to Miss Marian Benson, of Melbourne, Australia. Mr. Davey has charge of the Koishikawa church and is doing a good work. In addition to his duties as a full-fledged missionary, he has taught very successfully a Bible Class in the Oriental College. Two members of this class have given their lives to Christian service; Wada San is a preacher, and Matzugawa is the Secretary of the Honolulu Y. M. C. A. One girl out of Mrs. Davey's class is a Bible woman; another is a teacher in the Girls' School in Takinogawa. Mrs. Davey is an exceptionally fine musician and teaches vocal and instrumental music with most gratifying results.

It was in 1900 that Mr. and Mrs. Fred E. Hagin reached Tokyo. In addition to his work in that city, Mr. Hagin opened Kofu, Chiba, Toride, Uenomura, Kasurra, and a number of villages in the vicinity of these cities. Chiba is a city of 36,000, and is the capital of a province. It has a number of schools, among them a medical school ranking with the medical college of the Imperial University. In 1914, Mr. Hagin opened a work on Hachioji, an island one hundred and fifty miles from the mainland. No Christian work had been done among the ten thousand people on that island. Mr. Hagin wrote an informing volume on Russia, and another entitled "The Cross in Japan," one of the best books on Japan ever written. Eureka church and college, as a token of their appreciation of the labors of Mr. and Mrs. Hagin, both graduates of the college, pledged \$12,000 for an institutional church in one of the

neediest sections of Tokyo. Mr. Hagin served as a member of the Union Hymnal Committee.

After their return to Japan in 1893, Mr. and Mrs. Garst made their permanent home in Tokyo. Mr. Garst preached in the churches of the city and wrote tracts for use among the people, but his principal work was that of a travelling evangelist. Like his Lord, he went about doing good. He delighted in preaching to Christians and to non-Christians. Away from the railroads and other means of conveyance he went on foot and carried his baggage on his back. On one of his tours one of the evangelists sought to keep him from entering a certain village by telling him that it was too dirty for him. The missionary asked, "Are there people there that have not heard of Christ?" On being told that there were, he said, "Then we go." Mr. Garst established a bakery in Tokyo, that the people might have good, wholesome bread. He introduced white clover into Japan. The people call it "Jesus' grass." He sought to introduce other things that he felt sure would help the people improve their condition by adding to the material wealth of the nation.

Dr. and Mrs. Frederick E. Lee arrived in Tokyo in 1917. Dr. Lee is a graduate of Kansas University and a Doctor of Philosophy from Yale. Mrs. Lee is a Canadian by birth and a trained nurse. Dr. Lee went to Japan to assist in the preparation of men for the ministry. While studying the language he has preached and lectured much. He has addressed the Boys' School, and the Girls' School, the Chinese Y. M. C. A., and the Y. M. C. A. Business College. In addition, he has conducted a department on Social Science in the *Japan Evangelist*. The latest additions to the Tokyo staff are Mr. and Mrs. B. E. Watson. Mr. Watson is from Transylvania and from the College of Missions. He has served several churches and took the first prize in the Inter-State Oratorical Contest. Mrs. Watson is from Christian College, Missouri, and from the College of Missions.

Miss Kate V. Johnson has served in Tokyo longer than any other woman and twice as long as any man. She has had her

evangelistic work, her educational work, and the maintenance and care of a succession of young girls whose parents were dead or worse than dead. The story of the transformation of the lives of some of those girls is stranger than fiction. The change in Naoe San is almost as wonderful as any of the changes recorded in the New Testament. One of those girls is now Mrs. Suto, a Bible woman, and another is a gifted musician. From a circle of loving and devoted friends at home Miss Johnson was able to secure the funds necessary to prepare those girls to live noble and fruitful and joyous lives. In the year 1917, in recognition of her thirty years of faithful service, the Society retired Miss Johnson on a pension sufficient to support her in comfort during the remainder of her life.

The work of the wives of the Missionaries deserves to be held in everlasting remembrance and honor. They have not always been able to get as good a knowledge of the language as their husbands and to go out on long preaching tours; but they made the home, the finest product of Christian civilization, and the most effective of all evangelizing agencies. Cultured women like Mrs. Snodgrass, Mrs. Smith, Mrs. Garst, Mrs. Guy, Mrs. Davey, Mrs. Hagin and Mrs. Lee made homes that were oases in the desert, a light in a dark place. They made it possible for their husbands to keep their health and to do their work; they brought up their children in the nurture and admonition of the Lord. By their teaching and their music they made their contribution to the work of the Lord in Japan. Early in their career a banker said to Mr. Garst, "I wish you would ask your wife to call on my wife and invite her into her Bible classes. I would like my wife to learn to preside in our home as your wife presides in yours, to care for the children as your wife cares for yours, and to treat me as your wife treats you." After a few weeks the Japanese woman said to Mrs. Garst, "I wish you would ask your husband to call on my husband and invite him into his Bible classes. I would like to have my husband learn to treat me as your husband treats you, to have a care for the children as your husband has

for yours." That incident tells the story as well as a volume could.

Several missionaries spent some time in Tokyo, but for one reason or another did not continue in the service there. Thus Miss Rose Armbruster before going to Akita spent some months in Tokyo and did a fine work among the women and children. The same can be said of Miss Carme Hostetter. She went out as an independent missionary. Later she was appointed by the Society as one of its missionaries. After a time she married and withdrew. Subsequently she and her husband returned to Japan as independent missionaries. Mr. and Mrs. Frank H. Marshall went to Japan hoping to spend their lives in mission work. Mr. Marshall expected to be associated with Dr. Guy in the Bible College. Mrs. Marshall's health failed and it was necessary for them to retire. Mr. and Mrs. R. L. Pruett removed from Osaka on account of the failing health of one of their children. Mr. Pruett had charge of one of the stations in the city and the work at Shidzuoka and Otamachi. Miss Goodrich and Miss Edith Wright did not remain long enough to get a working knowledge of the language. Miss Goodrich married a missionary of another Society and resigned. Miss Wright's health failed and she left the field.

2. In Akita.

In 1887 George T. Smith returned to America on a short furlough. He came on his own business and paid his own expenses. While he was at home, he and Miss Candace Lhamon were married. Miss Lhamon was a woman of unusual gifts, and up to the time of her marriage was the State Organizer in Ohio for the Christian Woman's Board of Missions. The next spring Mr. Smith went back to Japan taking Mrs. Smith with him. Mr. and Mrs. Eugenese Snodgrass accompanied them. Mr. Snodgrass had recently been graduated from Kentucky University. Professor McGarvey pronounced him one of the most brilliant scholars the University had ever sent out. Soon after the arrival of this group, it was decided to scatter the workers, in order that more ground might be occupied. Akita

is a small city and did not require so large a staff. As a result of this decision, Mr. and Mrs. Garst and Mr. and Mrs. Snodgrass moved to Tsurugaoka, a town on the west coast and eighty miles south of Akita. Mr. and Mrs. Smith and Miss Harrison and Miss Johnson continued the work in Akita and the adjacent territory.

The missionaries preached the gospel and observed the ordinances; they conducted Sunday Schools, day schools and night schools; they had special meetings for women and girls; they sold Gospels and tracts; they visited the people in their homes and places of business; they employed every method in their power to make Christ known and to win the Japanese to accept Him as Savior and Lord. A fire broke out and destroyed nearly half the city. The missionaries opened their buildings and took in the homeless, fed the hungry, and did what they could to relieve the distress. Their conduct at that crisis had a good effect.

In one account of her year's work Miss Harrison reported that she taught two hours and a half a day in the day school and two hours and a half a week in the night school; she conducted three Sunday Schools that had a combined average attendance of 220. She had charge of two day schools that had an average attendance of forty. She led two daily prayer-meetings, a special meeting for believing women every Thursday, and a Bible Class every Saturday night. She was president of a Reform Society that had twenty-two members. She spent two hours a day on the language and had the care of an adopted child. In her leisure moments she made one hundred calls upon the people. Miss Johnson reported seventy meetings for women and fifty-two Sunday School services. She taught two hours a day in the English school and thirty minutes a day in the night school for two months. Besides, she had charge of a Japanese school of forty-two pupils and gave three hours a week to that work. She made 130 calls in the homes, and spent the remainder of the time in the study of the language.

While living and working in Akita, the missionaries did not neglect the regions beyond. They made extended tours into

the surrounding country and preached in the hotels and in the theaters and distributed literature that was designed to further the cause they represented. Honjo, a town of 30,000 people and twenty-five miles distant, was the first out-station. There they made a number of believers and gathered them into a church. About the same time they began work in Tsuchizaki, the port of Akita. Some of the other out-stations are these: Sakata, Yuzawa, Innai, Yokote, Shinjo, Omagari, Yashima, Nashiro, Kisakata, Arakawa, and Kwannoji. The work in Innai was begun by a converted Buddhist. This man had been won to Christ by Mr. Smith's cook. Two years after his conversion, he went to Innai to work in the silver mines. He talked the Gospel incessantly. The officers tried to stop him, but he conquered all opposition. At his request an evangelist was sent to baptize his wife and some of the young men in the mines who had become believers. The rules of the mines allowed only one day in the month for rest, but every day at noon the converts met at an appointed place in the mine and by the light of their hand lamps they read and explained the Scriptures to one another and to their fellow-workmen. With a little help from the Mission they built a rude chapel. Grapes were plentiful in Japan and one of the members knew how to make bread. They furnished their own materials and observed the Lord's Supper every week in their own chapel after a hard day's work. The missionary who wrote of what these men were doing, said, "The worship in many an elegant church may be more elaborate and more artistic, but none comes nearer the heart of God than the adoration of those simple miners." Two of the converts went to another mine and so spoke that others believed and were baptized.

While the missionaries were exulting in the hope that Japan might become a Christian nation in a day, a wave of reaction against all things foreign, swept over the land. This reaction was largely due to the reluctance of the Western nations to revise their treaties with Japan, thus admitting Japan into the family of nations and on a perfect equality. In their anger the Japanese said that, as Christianity was a foreign

religion, it would be unpatriotic for them to forsake the faith of their fathers and to become Christians. The opposition to the missionaries and all they were supposed to represent was most violent. The missionaries wrote, "They have slandered us in their conversation and in their newspapers; they have called us odious names such as 'Jesus dogs'; and the dogs have been set on us by the boys; they have thrown stones at our houses; they have broken our windows and the fences of our chapels, and have written upon the gateposts, 'Strike Jesus with the fist.' Every one who comes to our meetings is marked for scoffing and ridicule." The opposition to the English school became so strong that it was deemed prudent to close it.

The reaction was all the more surprising because two years before the missionaries reported that the leavening influence of Christianity was seen on every hand. They wrote, "During the first two years of our stay here, we were scarcely invited into a house; since then we have been treated very kindly, and have been entertained by a great many. At first we were regarded suspiciously; now people are glad to have us here. Then Christianity was considered bad; now it is regarded as a coming religion." While that reaction lasted all departments of the work suffered. In a few years the hostility passed away. The treaties were revised and the Japanese felt proud of the place accorded them. But from that time forward no missionary expected to see Japan become a Christian nation by Imperial edict or by act of Parliament. The history of Constantine was not to be repeated in Japan.

At the Annual Meeting in 1890 the Mission recommended that Mr. and Mrs. Smith and Miss Harrison and Miss Johnson remove to Tokyo. Mr. and Mrs. Snodgrass had left Tsurugaoka before that time and had begun a work in Tokyo. It was the conviction of the Mission that the Society should be represented in the capital of the empire and, as Mr. Smith was the senior missionary, it was felt that he was the man to take the lead. People were going to Tokyo from all parts of the empire. It was believed that a Mission with its headquarters in the capital would have a prestige that it could not have

otherwise. The work in Akita and in the out-stations was left in the hands of the Japanese for five years. It was arranged that the missionaries should visit Akita from time to time and assist the work as they were able. The plan adopted did not work out as well as it was hoped.

In 1895 Mr. and Mrs. E. S. Stevens were located in Akita, and continued there till 1907, when on account of Mr. Stevens' illness they returned to America. Mr. Stevens received his education in Ada and in Lexington. Mrs. Stevens is a Kentucky woman and took her medical course in Cleveland. They had been in Japan three years before they volunteered to go to Akita. In 1896 Miss Jessie J. Asbury visited Mrs. Stevens, her sister, and when Mr. and Mrs. Stevens returned to Japan after their first furlough, Miss Asbury went with them as a missionary of the Society. Dr. Stevens being a Homeopathic physician was not permitted to practice her profession in Japan. But she was permitted to care for the poor and for the missionaries. She assisted the children who attended the day school and the Sunday School. In the mothers' meetings she had the privilege of making many helpful suggestions. Dr. Stevens started the kindergarten and secured for it the beautiful building in which it is housed. She had classes in cooking and knitting and sewing. Miss Asbury taught in the five Sunday Schools, in the kindergarten, and assisted in the meetings for women. With the aid of Kawamura San, Mr. Stevens translated the Life of George Müller. He organized a Young Men's Christian Association among the teachers and the students in the schools. He encouraged Kawamura San in establishing a home for ex-convicts, an institution that was recognized by the officials of the place. Percival A. Davey was in the work for a time. He taught classes, distributed literature, and preached in both English and Japanese. Miss Mary Rioch and Miss Bertha Clawson each spent some time in Akita. Miss Rioch was born and educated in Ontario; Miss Clawson came from Angola and Steuben County, Indiana; both were trained and accomplished teachers.

In 1903 Miss Rose T. Armbruster joined the Mission. She went from Springfield, Illinois, where she had been a successful teacher in the public schools. After a short stay in Osaka and another in Tokyo, she went to Akita. Except while at home on furlough, she has lived and labored in Akita ever since. Her work has been among the women and children for the most part. The next year Mr. and Mrs. W. H. Erskine joined the force in Akita. Both were students in Bethany College; Mr. Erskine had served for a time as a teacher of mathematics in the College. They spent their entire first term in Akita. In addition to his ordinary duties as a missionary, Mr. Erskine taught English in the schools of the city. In his preaching he stressed the question of self-support, and much to the advantage of the work. In the autumn of 1908 Mr. and Mrs. C. F. McCall reached Japan. After a few months in Osaka they were assigned to Akita. They spent their first term of service in the northern city. Mr. McCall emphasized evangelism. He preached in the city and at the out-stations. He and his associates and the Japanese evangelists did special work in the Park at the time of the Feast of the Cherry Blossom. Many books and tracts were sold in that festal season. Mr. McCall is from the University of Missouri. While on furlough he took a number of special courses in Columbia University and Union Theological Seminary. In 1912 Miss Gretchen Garst took charge of the kindergarten founded by Dr. Stevens. Miss Garst was born in Japan and was educated in Drake University. She spent a year in the language school in Tokyo before attempting to teach. The last missionaries to go to Akita were Mr. and Mrs. L. D. Oliphant. Mr. Oliphant is a graduate of Drake University. Mrs. Oliphant is a graduate of Drake and Chicago Universities. They studied a year and a half in the language school, and then began their work in Akita. In 1918 they were called to Tokyo to assist in Drake Bible College. Mr. Oliphant, beside his teaching, has the oversight of the Hongo church.

3. In Tsurugaoka.

Tsurugaoka is a city of 25,000, the capital of the province of Yamagata, the center of a vast neglected district, a stronghold of Buddhists of the strictest sect. In the chapter on Akita it was stated that in the year 1888, Mr. and Mrs. Garst and Mr. and Mrs. Snodgrass moved to Tsurugaoka, that they might carry the gospel to that city and province. They found the anti-foreign feeling then prevalent in Japan very intense. It was several days before they could rent a house of any kind. The only one the Garsts were able to secure was a miserable shack that required many changes and repairs before it was suitable as a residence for human beings. The Japanese said the foreigners destroyed their houses by wearing shoes and by using heavy furniture and stoves.

As soon as they were established in their new homes the missionaries began work. They built a chapel at the cost of three hundred dollars. At that time land and labor and building materials were cheap. One thousand dollars would provide as good a building then as five thousand dollars will provide now. One man who had been a notorious drunkard accepted Christ, and his changed life became a wonder to all who knew him. His neighbors said that if the gospel would work such a mighty change as that, it was worthy of all acceptance.

The gospel was preached wherever a hearer could be found. Mr. Garst had an Edison Mimeograph and printed studies in the Gospels. They were handed out on the street where it was thought they would be read; often at the close of the preaching service they were given to those who appeared interested and desirous of knowing more about the faith of Christ. The children of the city were gathered into three Sunday Schools and were taught the truths of the gospel and taught to sing the hymns of the church. Bible classes were held for women. Many of the women were ignorant, but the Spirit helped their infirmities. The missionaries pressed the claims of Christ home to the hearts and consciences of all with whom they had to do. As in Corinth, so in Tsurugaoka, some heard, believed and were baptized.

Mr. Garst went out through the country on long preaching tours. His size attracted attention. The people looked at him as a being from a superior world. They had never seen a man of such colossal proportions. At the same time, his bearing was so kind and gracious that children and grown people were drawn to him at once. He loved the Japanese with an unquenchable love and treated them as brothers. His life mightily reinforced his messages. While on those tours he often spoke in theatres to audiences numbering from four to five hundred.

As he mingled with the people he was profoundly impressed with the poverty of the great majority. He read "Progress and Poverty" and thought he saw in Single-tax a panacea for the grinding poverty of the Japanese. He became known all over Japan as "Single-tax Garst." Whether Henry George discovered a sovereign cure for poverty and the ills that accompany poverty or not, the fact is that Mr. Garst's sympathies went out to all who were poorly fed, and poorly clad, and poorly housed; to all who did not have a chance to live clean and fruitful and joyous lives. His heart cried out against the inequality between the very rich and the very poor. He did what he could to better the conditions of the masses of the people.

While living in Tsurugaoka the Garsts had two memorable experiences. One was a visit from a burglar, and the other was a fire. The average Japanese house is so flimsily built that a burglar or a rat finds no difficulty in getting in. In this case, the house was open by night as well as by day. The burglar was discovered and ran for his life. But he took with him two travelling bags filled with articles belonging to the family. Through the aid of the police, the property was all recovered. After that experience, the family heeded the advice of the police to close and lock their doors before going to sleep. The fire was a more serious matter. It broke out one morning after breakfast and two days after Christmas. The house was burned to the ground. No lives were lost, but almost all the worldly goods of the family perished in the fire.

Wedding presents, pictures, books, heirlooms, souvenirs, the Christmas gifts of the children, things that no money could replace, were utterly destroyed. The family took the loss as an incident in missionary service. "The wheat was saved; what if the chaff was burned?" The owner was paid in full for his house, \$90.00. He was abundantly satisfied, and had ample reason for being satisfied.

In the autumn of 1889 when Mr. and Mrs. Snodgrass left Tsurugaoka for Tokyo, Miss Johnson was transferred to Tsurugaoka. The Mission felt that Mrs. Garst should have a woman of her own race as an associate. With the exception of the little group at Akita there were no other missionaries within a hundred miles. Mrs. Garst and Miss Johnson, in addition to prosecuting the regular work of the mission, spoke to the Woman's Club on hygiene, the care of children, cooking, and other domestic matters. They visited the women in their homes and received visits from the women of the city.

Two years after the departure of Mr. and Mrs. Snodgrass the Garsts left for home on furlough. Because of the needs of the field they remained in the service a year longer than usual. They reached home in fine spirits. In visiting churches and conventions they did much to correct the current notions about missionaries and their work. Their stay at home had its drawbacks but was thoroughly enjoyed. Because of sickness and the death of the eldest child it was two years before they reached Yokohama on the way back. For sufficient reasons they made their home in Tokyo and did not return to Tsurugaoka. In consequence of their being located in Tokyo, Tsurugaoka has had no resident missionaries since September 1891. Mr. and Mrs. McCall, who spent their first term in Akita, are planning to live and work in Tsurugaoka from this time forward. Before leaving for the field, Mr. McCall raised among his personal friends five thousand dollars to provide a home for himself and family.

4. In Sendai and Fukushima.

Sendai is the principal city of Japan north of Tokyo. The population numbers 103,000. In the barracks there are twenty thousand soldiers. Sendai is the capital of the province of Miyagi. In that province and the adjoining province of Fukushima there are three millions of people. In Sendai the government has built a university, two technical schools, a medical school, and the necessary subsidiary schools. In Sendai the Reformed Church in the United States has a large college for young men and another college for girls. In Sendai there is a union orphanage, and a union industrial home for the poor.

In this intellectual center there are sixteen Shinto shrines and sixty-seven Buddhist temples. Every morning at break of day the drums are heard beating in the temples of the sun-goddess. In a score of shops idols are exposed for sale. In thousands of homes the god-shelf has lost none of its idols. All through the night candles are kept burning, and food and drink are placed continually before the gods.

In Sendai the Roman Catholics, the Greek Catholics, the Congregationalists, the Baptists, the Methodists, the Reformed Church of America, the Disciples of Christ, the Salvation Army, and the Mormons are at work. There are ten churches, thirty Sunday Schools, and a small Young Men's Christian Association.

The Sendai District was entered by the Disciples of Christ in 1897. Mr. and Mrs. M. B. Madden were the first resident missionaries. Mr. Smith and Mr. Garst and Mr. Stevens had preceded them, had done some evangelistic work and had baptized several believers in Akozu and in Sanuma. Mr. and Mrs. Madden were from Bethany College. They reached Japan in 1895. Mr. Madden is a tireless evangelist. Perhaps no missionary ever sent out by the Society equalled him in the number of miles travelled and in the number of sermons preached. He has preached as far north as the Hokkaido and as far south as Nagasaki. He has preached in all the churches of the Mission and in hundreds of other churches. Mr. Mad-

den is about the size of an average Japanese, and when dressed in Japanese style is not unlike a Japanese in appearance. He can eat the food of the people with a relish; he can sleep anywhere; he can preach any number of times in a day, and spend most of the night conversing with the inquirers about the subject-matter of his sermons. In addition to his preaching, he assisted in editing "*The Bible Way*" and "*The Harbinger*," and served as a member of the committee on a Union Hymnal, and as a member of the committee on Christian Union. Mrs. Madden is a woman of rare gifts and is as efficient in her way as her husband is in his.

The other missionaries who served the Society in the Sendai district were these: Miss Carme Hostetter who labored there for five years, from 1900 to 1905. Her principal work was done in the Sunday Schools and in the charity schools. Miss Hostetter did an excellent work among the girls and women of Sendai. The next year Miss Rose L. Johnson took Miss Hostetter's place and spent her first term between Sendai and Fukushima. Miss Jessie Asbury had a Bible Class for the young men in the University and another class for young girls. She visited Haranomachi, a town on the coast forty-five miles away, and other points in the District. For a time she was the only missionary resident in Sendai. In 1907 Mr. and Mrs. Robinson reached Japan and were assigned to Sendai. One Japanese evangelist who did a remarkable work in that District was Kawamura San, sometimes spoken of as John the Baptist, because of his simple and rugged character. He wore himself out in the service of the Lord, but in his day he did a great work.

A church was established in Sendai and churches were established in seven other places in the District. The saintly and now sainted Mrs. E. E. Thomson, of West Plains, Missouri, built a home in Sendai for the missionaries as a memorial to her husband. Four chapels were built in the District under the inspiration and leadership of Mr. Madden. Twenty-eight of the young people gave their lives to some form of Christian service.

Fukushima is a commercial city of 40,000 and the center in the North of the silk industry. Within easy reach of Fukushima there are fifty towns with populations ranging from two to twenty thousand, and many smaller towns and villages that have not been touched with the gospel. Before making Sendai their home, Mr. and Mrs. Madden lived in Fukushima. They led a number of the people to Christ and built a neat chapel for them.

In 1912 Thomas A. Young, a graduate of Transylvania University, arrived in Japan. Before leaving home he was married to Miss Stella Walker Lewis, who had spent one term of six years in Japan. After a period of two years in the language school of Tokyo, they were located in Fukushima. Their work in the Sunday School has been eminently successful. They enlarged the building once and will have to enlarge it again to accommodate all the children who wish to attend. The school meets in two sections; one in the forenoon, and the other in the afternoon. The school is graded throughout. In Omori, every child in the village is enrolled, and children have begun to attend from neighboring villages, and some of them remain for the after-meeting for grown people. Mr. Young makes large use of literature. Every month four thousand leaflets containing announcements of the meetings of the church are mailed to the homes of the people of the city. As far as practicable the missionaries follow up this literature with personal visits.

Mrs. Young has a monthly meeting for women. These women contribute to a fund which is used for charitable and benevolent purposes. She has organized a club among the high school girls for Bible study and fancy work. She has opened a meeting in one of the silk factories of Yonezawa.

Because of the close proximity of Sendai and Fukushima, it has been thought wise to close Sendai as a resident station. Miss Asbury has been transferred to Osaka, and the work in Sendai is managed from Fukushima.

5. In Osaka.

Osaka is the second largest city in Japan, and the greatest manufacturing city in Asia. Its manufactured articles are sold in all parts of the world. Osaka is a great seaport and is visited by the ships of all nations. Like Athens in the Apostolic age, Osaka is a city given to idolatry, yet affords the missionary unbounded opportunities for carrying on his work. The section in which the agents of the Society began work is called Tennoji. That name is derived from a famous temple known as the Heavenly King Temple, a temple that was built 600 A. D., and boasts of having the largest bell in the world.

The first missionaries of the Foreign Christian Missionary Society to enter Osaka were Mr. and Mrs. R. L. Pruett and Miss Bertha Clawson. Mr. and Mrs. Pruett went to Japan from Tennessee. Before they united with the Society they were supported by a group of churches in their native State. The work in Osaka was begun in the year 1899. The next year Mr. and Mrs. C. S. Weaver arrived in Japan and, after a year spent in Tokyo in the study of the language, they moved to Osaka. They remained there till 1907 when, on account of the conditions of Mrs. Weaver's health, they found it necessary to abandon the field. Mr. and Mrs. Weaver received their education in Eureka and always illustrated the fine Eureka spirit. In 1905 Miss Stella Walker Lewis, who is now Mrs. Thomas A. Young, of Fukushima, joined the workers in Osaka and continued there until her furlough was due.

The following year Mr. and Mrs. R. A. McCorkle were added to the staff. They are Hiram graduates and gave promise of accomplishing large things in Japan. Mr. McCorkle is a linguist of unusual ability, but Mrs. McCorkle having suddenly developed some disease that was latent in her system, it was deemed expedient for them to retire. Their retirement made it necessary for the Mission to transfer Mr. and Mrs. Madden from Sendai to fill the vacancy. Later Mr. and Mrs. W. H. Erskine, both graduates of Bethany College, who had spent their first term in Akita, were assigned to Osaka, and later still Mr. and Mrs. C. E. Robinson, who had

served one term in Sendai, were sent to the same field. Mr. Robinson is a graduate of the University of Missouri and of the Missouri Bible College, and had served as a soldier in the Philippines in the Spanish-American War. Miss Rose T. Armbruster, before going to Akita, spent some time in Osaka. Oiwa San, a Japanese who had spent two years in the College of Missions, was returned to Japan, that he might assist the workers in Osaka. Later Hayakawa San, another Japanese, who received his degree from Drake University was assisted by the Society in going back home to serve as an evangelist among his own people.

The people of Osaka are joined to their idols and were not interested in the message of the missionaries. But some of those that heard believed and were baptized. Through a gift from Oscar Rakestraw, of Angola, Indiana, a chapel was built in Tennoji. This chapel is within five minutes' walk of the largest Buddhist temple in the empire. Subsequently a kindergarten was built and a desirable lot was bought on which the Christy Institute has been erected. The Institute is meeting with great success. There are 290 boys in attendance; this is an increase of ninety over the previous year. There are seventy girls, or twice as many as in the year previous. There are seventy in the kindergarten and children who would enter are turned away for lack of room. There are a hundred students who are taught the Bible every night in the year. In the markets of the city, which are visited by many thousands, the gospel is preached six times in the month.

There are eight Sunday Schools in Osaka and one at an outstation. As in the other cities, there are Bible Classes for men and for women. These were started on the recommendation of and with assistance of Mr. Doan while on his visit in 1914, 1915. The kindergarten has been one of the most effective agencies. Shintoists and Buddhists are quite willing that their little ones should attend and quite willing to pay their tuition. Through the children it is comparatively easy to reach their parents. It may be that most of the parents will never be won



1. Group of Christian Women in Koishikawa Church.
2. Graduating Class at Girls School, 1919.
3. Mr. and Mrs. W. H. Erskine and Osaka Workers.

to Christ, but their attitude is different because of what the missionaries do for their children.

There are two out-stations; one at Gose, and one at Oti. The missionaries and the evangelists visit these places as they are able and exhort the believers to hold fast the beginning of their confidence unto the end. Besides these two out-stations, there are other places at which the gospel is preached more or less regularly. The Missionaries endeavor to sow beside all waters. In the morning they sow their seed; in the evening they do not withhold their hands, because they do not know which will prosper, this or that, or whether both shall be alike good.

Comfortable homes have been provided for the missionaries. Into those homes the Japanese who wish to inquire further concerning the strange things they have heard or who wish to show themselves neighborly are welcomed at all hours of the day. One family had 365 Japanese guests at dinner in one year. Besides the dinners there were numerous teas and receptions and entertainments. Hospitality was used to advance the interests of the Kingdom. Mrs. Weaver had cooking classes in her own home. She taught the mothers of Japan how to prepare palatable and nourishing food for their children and for invalids as well as for themselves and their families.

As in all stations, the missionaries in Osaka give much time and strength to correspondence. The churches that support them expect letters each month at least. Friends of the cause ask for information of all kinds. They want something direct from the field that they can read at some entertainment or convention, or something that will keep alive or revive the dying interest in a Sunday School or in a C. E. Society or in a church, or something that will raise the dead to life. It is no small task to answer all those letters and as fully as the writers expect and feel they have a right to demand.

Besides writing letters to churches and individuals, the missionaries are expected to write for the missionary magazines and for the church papers. Mr. Erskine made a study of Prosti-

tution in Japan and wrote a series of articles for the Osaka papers on the subject. He wrote two articles on "Christianizing Japanese Customs." He wrote articles for the "*Japan Evangelist*," for the "*Psychological Review*" and for the "*Encyclopedia of Religion and Ethics*." Articles of that nature require time and research and frequently a considerable outlay of money to obtain the facts needed. Those articles do good, but they consume time and vitality and do not bulk large in tabulated reports. Mrs. Madden wields a skilful pen. She has written much and always well. Her book, "In the Land of the Cherry Blossom," is a work of signal merit. Her latest book is entitled, "The Women of the Meiji Era."

A visitor to Osaka finds electric lights and call-bells in his room in the hotel; he sees the railway and the battleship and the newspaper and the telephone, and he is apt to think that Japan does not need Christianity. Mr. Weaver, of Osaka, wrote, "I rode on the fast express on the principal railway of Japan. This train was lighted with electric light, carried two English sleeping-cars, one dining-car, which was cooled with electric fans, and other conveniences of Japan trains. The journey continued through the night, and with the new day came the glorious sun. A passenger sitting by me arose, faced the sun, clapped his hands reverently and worshipped the orb of day. He had been lighted all the night with an electric light, fanned with an electric fan, and pulled by an American locomotive, and sat in an English carriage, but he knew nothing of the true God."

Out of fifty-two millions of Japanese there are one hundred thousand who call themselves Christians. Forty-five millions are untouched. There are thirty-five cities of twenty thousand or more, two hundred and forty-four cities of ten thousand or more, and fifteen hundred and ninety-six towns of five thousand or more, besides thousands of smaller towns without a single worker. Japan has the fruits of Christian civilization; what Japan needs is the gospel of the glory of the blessed God.

5. In Takinogawa.

Takinogawa is a place of special interest to the Disciples of Christ because it is the seat of the schools in which the young men and women connected with the Mission in Japan are prepared for their life work. Takinogawa is a suburb of Tokyo and can be reached in thirty minutes from the Imperial University and the First Higher School. One of the Agricultural Colleges is near by. Two railway stations are within easy reach. With the aid of the railways and the street-cars one can reach any part of the city. No better location could be found in the empire.

The first institution for the training of men for the ministry was opened in one of the ward churches and was under the management of H. H. Guy and Frank H. Marshall. Within a short time the Marshalls returned to America on account of Mrs. Marshall's failing health and C. E. Garst died. On this account it was found necessary to close the School. It was felt by the Mission that the evangelistic work must not be neglected, and as the staff was not large enough to carry on the preaching and the school, no other course appeared to be open. But after Mr. Guy returned to Japan from his furlough and as a result of Mr. and Mrs. Rains' first visit to Japan, it was decided to reopen the school and under better auspices. Mr. Rains proposed to raise the money necessary to procure a suitable building. General Drake to whom he appealed for a large gift responded most cheerfully and promptly, and the new institution was named Drake Bible College in his honor.

Drake Bible College was opened in the month of February, 1903, with Dr. Guy as Dean and Professor K. Ishikawa and Professor Y. Miyazake as his assistants. Professor Ishikawa received his education in America and, at the time of his appointment, was a teacher in the Nobles College in Tokyo. Nine young men enrolled their names as students. The course of study included Introduction to the New Testament, Introduction to the Literature of the Old Testament, the Apostolic Age, the Gospel according to Matthew, the Life of Paul, Church History, English, Greek and Hebrew.

A little later a three-years' course was worked out. The subjects and the hours devoted each per week are as follows:

First year.—Greek, 5; Old Testament Introduction, 2; New Testament Introduction, 2; New Testament Exegesis, 2; Life of Christ, 2; Church History, 2; Preaching, 1; English and Music.

Second Year.—Greek, 3; History New Testament Times, 2; Old Testament History, 2; New Testament Exegesis, 2; Life of Christ, 2; Preaching, 1; Psychology, 1; English and Music.

Third Year.—Greek, 3; History of Prophecy, 2; New Testament Exegesis, 2; Church History (Disciples of Christ), 2; Comparative Religions, 1; History of Philosophy, 2; Sociology, 2; Preaching, 1; English and Music.

Recently the faculty has been strengthened and a fourth year has been added to the course.

In the spring of 1903 a tract of land was bought in Takinogawa. This tract contained three and a half acres. One acre was donated by the owner. "The grounds lie in three terraces, and are covered with magnificent trees, such as pines, spruces, firs, oaks, cherry, and likewise many flowering plants. On the upper terrace are the Dean's home and the main college building, on the next is the playground, and on the third is the dormitory and additional tennis courts. The main college building is a frame structure with five class-rooms; an office, a teachers' room, and a library, all on the ground floor. On the second floor are the auditorium with a seating capacity of four hundred, the science lecture-room, and two laboratories. Joining the main building is a large students' waiting room. The Dean's home and the boys' dormitory are also frame buildings with tile roofs, located amidst beautiful surroundings. The dormitory accommodates fifty students."

The Middle School Department was opened in September, 1906. The Japanese Middle School is the equivalent of the American High School. The attendance the first year was very small. The next year the school received full government recognition, and since then it has steadily gained both in num-

bers and in influence. At the present rate of increase the capacity of the school will soon be reached. If the school is not enlarged it will be found necessary to refuse admittance to some who wish to enter. The graduates number nearly two hundred. Many of these are seeking further education in colleges and universities, and others have entered the business world. The Middle School is already largely self-supporting. It has a good name in the city and attracts a superior class of students. Professor Ishikawa is the Principal and he has fifteen Japanese assistants.

The changes in the faculty of Drake Bible College are these: In 1907, owing to the failure of Mrs. Guy's health, Dean Guy resigned and the family came home. Rollin D. McCoy, a graduate of Eureka College, who had been on the teaching staff, was elected Dean. In 1908 Alfred W. Place was engaged to assist as one of the teachers. Mr. Place is a graduate of Bethany and Butler and Chicago University. In addition to his teaching and lecturing Mr. Place served as the coach of the baseball teams of Keio and Waseda Universities in Tokyo, and thus was brought into weekly touch with six thousand students. In each of two championship games, there were thirty thousand people present. Percival A. Davey taught in the College for some years, as did Professor F. N. Otsuka. Professor Otsuka is a Japanese and a graduate of Bethany College and studied in Yale and in Chicago. While he was teaching he was honored by a request from the government to go with the Japanese troops to the Western Front as an interpreter. The latest accession to the staff of Drake Bible College is Dr. Frederic E. Lee. His specialty is the Social Sciences. He is admirably equipped for the chair he fills.

The Margaret K. Long school for girls was opened in a rented house in Tsukiji, Tokyo, on November 1, 1905. Miss Bertha Clawson was called from Osaka to take charge. She has been the Principal ever since. The work began with ten girls and six teachers beside the Principal. The three-years' course of study in the Bible Department is as follows: First year.—Pentateuch, Life of Christ, History, Geography, Nor-

mal Lessons, Literature, Composition, Music, English, Sewing and Flower Arrangement. Second year.—Historical Books, Outline of Old and Testament History, Acts and Epistles of Paul, Church History, Normal Lessons, Literature, Composition, Penmanship, Music, English, Sewing, and Etiquette. Third year.—Poetry and Prophets, General Epistles and Revelation, Evidences, Luke, World's Religion, Normal Lessons, Penmanship, Composition, Music, English, Sewing and Etiquette.

The next year a plot of ground adjoining the campus of Drake Bible College, and the same size, was bought. Plans were drawn and work on the building was begun that autumn. The next summer, the building was finished and the school was transferred to it. The building is of frame and two stories high. There are seven class-rooms, dormitory accommodations for fifty girls, chapel, library, waiting-rooms, offices, dining-room, kitchen, and a comfortable seven-roomed home for the foreign teachers in charge and all included under one roof. The money for this building was given by R. A. Long, of Kansas City. On the wall there is a plaque with this inscription:

“Long College

IN MEMORY OF HIS MOTHER

MARGARET K. LONG, of SHELBY CO., KENTUCKY,
BY HER SON, R. A. LONG.”

In the spring of 1907 Miss Mary Frances Lediard was added to the teaching force. Miss Lediard came from Owen Sound, Ontario. She is a qualified teacher.

In April, 1908, the High School Department was added. This department has a five-year's course similar to the regular government course, with the addition of the Bible and Music and English. In 1913 full government privileges were granted this Department. This High School for girls is considered one of the best in Japan. The missionaries are assisted by a strong staff of competent Japanese.

Since the beginning thirty-four students have entered the Bible Department of Long College. Twenty-one have graduated and have spent more or less time in the evangelistic work of the school. One hundred and twenty have entered the High School Department and twenty have graduated. At the last report the attendance was 104.

In 1912 Miss Edith Parker opened the school of Home Economics in some rooms of the dormitory. Two years later, the Home Economics and Music Building was erected. This building has seven class-rooms, two foreign studies, a foreign dining-room, a Japanese Etiquette-room, kitchen and laundry. The dedication took place when the Commission to the Orient, consisting of S. J. Corey, R. A. Doan and W. C. Bower, was in Takinogawa. Forty-four enrolled in this Department and eleven graduated. No phase of the work in the Margaret K. Long College has been commented on more favorably than the work in the school of Home Economics. Teachers in the government schools have been advised to visit Takinogawa and study the methods of Miss Parker and the building and equipment. Miss Parker has brought something new to the attention of the Japanese. Miss Parker is a graduate of the University of Missouri. She gave up a very desirable position in the University and went to Japan on a salary one-third of what she was receiving.

Miss Winifred Brown, of Carlton College, Bonham, Texas, took charge of the music in the Margaret K. Long College in 1913. Her work has been eminently satisfactory and has drawn pupils that otherwise would have gone elsewhere, and has added to the reputation of the institution. The latest addition to the staff is Miss Jewel Palmer.

On the campus of the Long College a home for the foreign teachers has been built recently. This building was erected under the supervision of Mr. Place. He and his family lived in it until they left for home. Mrs. Place built a kindergarten on the same grounds. This consists of a circle-room and two class-rooms.

Much religious work has been done both by the teachers and the students. Until recently, most of the preaching in the col-

lege church was done by the teachers. At present, the church has its own pastor.

In one year Dr. Guy held impressive revival services in Akita, Shirakawa, Otamachi, Shidzuoka, Kyoto, Osaka and preached for the churches in Tokyo. He represented the Mission in the C. E. Kyoto convention, in the great purity meeting in Tokyo, in the general meeting of the Evangelical Alliance in Tokyo, and in the meeting of the religionists, Shinto, Buddhist, and Christian. Besides, he had a Sunday night Bible Class throughout the year. The students assist in the churches and Sunday Schools of Tokyo and in the six Sunday Schools in the vicinity of the College. In addition they conduct a weekly meeting for the women and a C. E. Society. The schools and church have gained the good will of the community, and a steady, healthy growth is anticipated.

THE FALLEN.

The first missionary to fall in Japan was Mrs. Josephine W. Smith, who went to her reward March 23, 1885. On the 19th of April, Josephine Estella, her infant child scarcely four weeks old, joined her in the spirit world. Mrs. Smith was a gracious and beautiful woman. It was her love for her Lord and her desire to be obedient to his will that took her to Japan. Her life and death made a profound impression upon the Japanese who knew her and upon the churches at home. Her body and the body of her child rest in a Buddhist cemetery on the edge of Akita. Of Mrs. Smith it could be said that she did what she could.

The second to fall was Miss Loduska Wirick, who sent to the field in 1890, and died April 30, 1914. Miss Wirick was sent to the field by the Belle Bennett Band of Drake University, and her labors were directed by the Band. While she was not a missionary of the Society, she coöperated most cordially with its missionaries. The first chapel in Tokyo was her gift. Miss Wirick worked among the women and conducted a Sunday School and many other kinds of work. She mothered several Japanese girls. When the Girls' School was started some years later, these girls constituted its nucleus. She

taught in the Nobles School; she had a share in the rescue work of the W. C. T. U.; she ministered to the lepers in the government hospital. She had charge of a church; Sho Nemato San was led to Christ by her. But the work that brought her the greatest satisfaction and the greatest fame was what she did for the soldiers in the time of the war with Russia. Like Florence Nightingale, she was called the Angel of the Hospital. She bound up the soldiers' wounds and relieved their suffering by reading and singing to them. Miss Wirick did a great work among blind soldiers. She assisted in getting the Bible and a hymnbook for the blind into their hands. The blind, as many as four at a time, would go to her home and remain there for a week or two weeks under her instruction. She spoke of them as her "dear, blessed, blind children." She went to a village where an injured soldier lived; after the visit she sent literature and corresponded with the family. Later she learned with horror that they worshipped her picture. When the war was over and the soldiers were sent to their homes, she kept in touch with thousands of them. She wrote letters and sent them literature that she knew they would read with interest and profit. The University Place Church of Des Moines and Dr. H. G. Welpton assisted her by furnishing her money for stationery and postage. Because of this service, Miss Wirick was revered all over Japan and by many in Manchuria and Korea. Before her death she was honored by the City and by the Imperial Government. At her funeral, the Hon. Sho Nemoto, a member of Parliament, and Hon. Taro Ando, former Consul to Honolulu, were among the speakers.

The third to fall was Charles Elias Garst, one of the pioneer group. On December 28, 1898, his tired heart ceased to beat and his spirit went to God who gave it. The Mission was sorely bereaved in his death. Few men gripped the hearts of the Japanese as did this ex-soldier. One Japanese said, "He loved Japan even more than we did." He was consulted by members of Parliament concerning pending legislation. Mr. Garst was said to be the conscience of the Liberal party. One

Japanese statesman said that Charles Elias Garst was America's greatest gift to Japan. Mr. Garst was honored while living and lamented when dead. Among his last words were these, "My life is my message." Few messages were more eloquent. A young woman who heard of Mr. Garst's triumphant death, said, "My gods could not do so much for me. I want to learn about such a wonderful Savior." She is now a Christian. Mr. Garst's mortal remains lie in the Aoyama cemetery in Tokyo.

Two children connected with the Mission are not, for God took them; Hartzell Garst and Uriel Smith. Hartzell Garst died while the family was at home on furlough, but he was born in Japan and had a warm place in the hearts of the Japanese and foreigners alike. Uriel Smith died in his infancy, but was missed and mourned by his parents and by a large circle of friends as well.

INDEPENDENT MISSIONARIES.

Those who are conversant with the missionary history of the Disciples of Christ are aware of the fact, that in addition to the missionaries that represent the Foreign Christian Missionary Society, there are in Japan groups of independent missionaries. It was the belief of W. K. Azbill that the large number of churches that were not contributing to missions through the Society could be prevailed upon to contribute directly to men and women on the field. Because of that belief, he selected and led two groups to Japan. He remained with them till they were able to begin work. While he was in Japan he taught and preached through interpreters. His confident expectation that the non-contributing churches could be induced to contribute was only partially realized. Some churches did contribute, but most gave little or nothing. With what was given and what could be earned on the field by teaching in government schools, the men and women who had gone out were able to live and work.

On Mr. Azbill's first visit to Japan, Miss Lucia M. Scott, Miss Carme Hostetter, K. Ishikawa, and Mr. and Mrs. J. M.

McCaleb went with him. On his second visit, two years later, Miss Alice Miller accompanied him. Miss Scott and Miss Hostetter began what grew into the Yotsuya Mission. They labored together, teaching, preaching, and visiting, until Miss Scott was obliged to return to America on account of the serious illness of her mother. Miss Miller took Miss Scott's place and the work prospered. After these ladies had labored in the Yotsuya Mission for eleven years, W. D. Cunningham, at the request of Mr. Azbill, associated himself with it. For eighteen years Mr. Cunningham's name has been identified with the Yotsuya Mission as has no other name. But, according to Mr. Azbill, it should never be forgotten, that the first essential work in the founding of that Mission,—the winning of the respect and confidence of the people on behalf of Christianity—was done by Miss Scott and Miss Miller during the first eleven years of its existence. They laid the foundation, and Mr. Cunningham builded thereupon.

The two men who have been most prominently before the public as independent missionaries, are J. M. McCaleb and W. D. Cunningham. Mr. McCaleb went to Japan from Tennessee, Mr. Cunningham from Pennsylvania. Mr. Cunningham is a graduate of Bethany College and had served churches in Pennsylvania and in Ontario. Mr. McCaleb has kept himself and his work before the readers of two of the church papers. Mr. Cunningham has used the church papers more extensively than Mr. McCaleb and has published a paper of his own. Both have been able to secure considerable incomes from individuals and churches. Mr. Cunningham has several men and women associated with him and is doing a good work. Mr. McCaleb and Mr. Cunningham are independent of any Society, and each is independent of the other.

Miss Miller is still in Japan, and is now as always about the Father's business. Miss Hostetter became a missionary of the Society and served under its auspices until her marriage. Mr. Ishikawa is now and long has been the Principal of the Middle School of Drake College.

The missionaries of the Society and the independent missionaries work side by side in Tokyo, and in peace. The field is so large that there is abundant room for all and for many times the present number of workers of both kinds.

VII. EXPANSION IN CHINA.

1. *Nanking.*

(Continued from page 102.)

It has been shown in a former chapter that, in the division of the work of the Mission, Mr. Williams was given the evangelistic department. He did not confine his labors to the Drum Tower and the South Gate. While preaching regularly at those two points he opened a chapel at Pukeo, an important town north of the river, and now the terminus of the railroad connecting Nanking and Peking. The Pukeo townsfolk were hostile and threatened to burn the chapel, but an official proclamation quieted them. The year after opening Pukeo, Mr. Williams began a work at Hsia Kwan, the port of Nanking, and preached there twice a week on his way to and from Pukeo and Kwanying. Besides preaching to the people at these places, Mr. Williams lectured to them on Church History and on the Origin and Aims of the Disciples of Christ.

When Mr. Williams resigned to do literary work in Shanghai, Mr. Frank Garrett took charge of the evangelistic work in and around Nanking. He continued in that capacity for many years. In his absence for a short period in Luhoh and while on furlough, Mr. Thomas J. Arnold cared for the work. At different times, and for longer or shorter periods, Abram E. Cory, Dr. E. I. Osgood, and other members of the Mission, directed the labors of the Chinese evangelists and preached in all the chapels as often as circumstances permitted. At the present time, E. P. Gish and W. R. Hunt give their undivided attention to the preaching of the gospel. Each can apply Paul's words to himself, "This one thing I do."

It should be remembered that every missionary is an evangelist. The teacher and the physician make it their first con-

cern to preach repentance toward God and faith toward our Lord Jesus Christ. Thus Dr. Macklin had charge of the hospital and two dispensaries; but that did not exhaust his energies. Every day he had a Bible lesson with the in-patients, and every day he preached to the out-patients. In the forenoon of Sunday he had a service at the South Gate, and in the afternoon a service at Hsia Kwan. Three afternoons in the week he rode out into the country where he had twelve out-stations on a circuit, at from two to twelve miles distant from Nanking. He visited one of these in an afternoon, and preached from one to two hours in the tea-houses. After preaching for some years at one place, he complained to an old man that he saw no results of his labor. The old man consoled him by saying, "The people believe in you," and pointing to an incense-shop across the way, said that the shop-keeper was unable to sell his stock. This reminds one of the time of which Pliny wrote, when the merchants of the Roman Empire were unable, because of the spread of Christianity, to sell animals for sacrifice or fodder for the animals.

In the schools one period of each day is given to the study of the Scriptures. The pupils are urged to make the word of God the man of their counsel and to obey its precepts. Gospel hymns are sung and prayer is offered. Moreover, teachers, whose major work is in the schools, have their own chapels and Sunday Schools. While teaching geography and mathematics and physiology and the Chinese classics, they are careful to teach also the fundamentals of our holy religion.

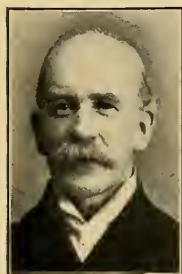
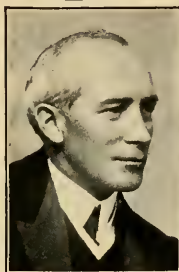
Revival services are conducted by competent men from time to time. In one revival, in which the preaching was done by Dr. Li, more than half the students were enrolled as believers. Most of the converts spent their vacations in the out-stations spreading the revival spirit. In another revival conducted by Dr. Goforth, delegations came from two hundred miles away. Multitudes confessed their sins with tears, and pledged God and the church to live lives of holiness henceforth. Shi Kwei Biao has preached for days for each church in the Nanking district. When he began his ministry the

people who knew his career before his conversion spat on his clothes and in his face; now, when it is known that he is to preach in the same places, it is necessary to have a succession of services to accommodate the crowds who wish to hear him.

On his first furlough Mr. Meigs visited churches and conventions and presented the claims and the needs of China. After his address before the Allegheny Convention, the people who heard him pledged money for a hospital at the Drum Tower. The hospital was built in 1891, and has been of the greatest value to the Mission. The new building was a great improvement over the rented building in the heart of the city. The dedication was an event in the life of Nanking. Men who were disposed to drive Dr. Macklin away some years before, made a feast and eulogized him; they decorated the building with scrolls and red cloth, and contributed toward its maintenance. While caring for the in-patients in the hospital and the out-patients in the dispensary, Dr. Macklin visited the South Gate three times a week and ministered to all who sought his aid. No one was refused treatment on account of poverty. Dr. Macklin adopted the policy of making Dives support Lazarus.

The work among the poorest of the poor was the work that was most satisfactory to the missionary and the one that impressed the Chinese most deeply. Dr. Macklin maintained a beggar ward from the first. Thousands of refugees suffering from all manner of sickness and all manner of disease thronged about him, as similarly afflicted people thronged about our Lord in the days of his flesh. Dr. Macklin took them in and treated them with the utmost kindness. He fed and clothed and housed them and ministered to their needs. When they were convalescent he placed them on a few acres of land where they could raise vegetables. When they had fully regained their health and strength he dismissed them and allowed them to support themselves. What was said of Saint Francis of Assisi, was said of Dr. Macklin, that he remembered those whom God had forgotten.

It was this work for people who were down and out that moved the Chinese as nothing else ever moved them. Rich



CHINA.

Those who have served long periods and those who have died.

Reading from left to right, beginning at top: Dr. W. E. Macklin, F. E. Meigs, Mrs. Carrie Loos Williams, A. F. Saw, E. P. Hearnden, W. R. Hunt, T. J. Arnold, C. E. Molland, James Ware, Dr. James Butchart, Miss Edna Dale, Dr. E. I. Osgood, Miss Mary Kelly, Mrs. Alma Favours Plopper, Charles S. Settlemeyer, Alexander Paul.

men gave him generous sums to help him continue and extend his philanthropic labors. One man gave him three acres of land near the hospital. In a few years that tract of land will be worth twenty-five thousand dollars. On this land Dr. Macklin built some isolation cottages. In those cottages he was able to care for patients suffering from infectious diseases.

Dr. James Butchart was associated with Dr. Macklin during his first four years in China. One year, when Dr. Macklin was in America, Dr. Butchart had full charge of the hospital and dispensaries. Dr. Welpton spent most of the time he was in China in Nanking and in the adjoining territory. Dr. E. A. Layton took on the hospital when Dr. Macklin was absent on furlough. Dr. Osgood was in charge for one season. While Dr. Butchart was in Nanking, he gave courses of lectures on chemistry and natural science in the Normal Institute. His purpose in every lecture was to cut the roots of some heathen superstition. Among other things, he showed the pupils how malaria is carried by the mosquito. The Chinese physicians taught that malaria and every other disease was caused by an evil spirit. Dr. Butchart, by using the microscope, was able to show the boys and girls of China the malaria germs in the blood. The children told at home what they saw and heard. The subject of the lecture became the town talk. The citizens were amazed but could not answer the microscope and their own children. As a result of that demonstration the god of malaria was held in less honor than before.

Dr. Daisy Macklin, sister of Dr. W. E. Macklin, reached Nanking in November, 1896. She received her medical education in the Woman's Medical College of Toronto. As in the case of all missionaries, her first work was the study of the language. The need was so great that she soon found herself caring for sick women and children. She assisted her brother with his operations, and performed operations of her own. In the absence of her brother from the hospital, she carried on his work. As Dr. Macklin had no trained nurse, the hospital was not as neat and as clean as it might be and as it should be. Dr. Daisy undertook to put the place in order. In addi-

tion to the work in the hospital she visited the sick in their homes. While ministering to their diseased bodies, she sought to implant some of the precious truths of the gospel in their minds and hearts. In the spring of 1898, Dr. Macklin was thrown from his horse and badly injured. This threw on his sister a heavier burden than she was able to bear. She was compelled to go to Japan and wait for over a year before she was able to take up her work again. Then she opened a woman's clinic and carried on a well-filled woman's ward, where she taught the Scriptures daily. Her health failing her again, she was compelled to lay down all the work so hopefully begun, and, upon the advice of her physicians, returned to the homeland in July, 1900.

The physicians and the teachers undertook some forms of social service. They gave the city fathers some instruction relating to hygiene and sanitation. They taught the women how to care for their homes and their children. Nanking was visited every year by cholera. One year it was unusually severe. The people burnt incense on lofty platforms day and night, seeking to propitiate the god who had sent the pestilence. The people of China perished and perish still from lack of knowledge of themselves and the knowledge of the simple laws of health. Dr. Osgood says that the average Chinese does not live more than twenty years. If the Chinese observed the laws of nature, which are the laws of God, they would live twice as long as they do at present.

The medical work has been found most effective in breaking down hostility and prejudice, and in opening hearts and homes to the message of salvation through Jesus the Crucified One. The medical work is a practical illustration of the gracious attitude of our Lord towards all who sin and suffer because of their sin. It affects the Chinese as the mighty works of the Son of the Highest affected people two thousand years ago. The cures effected by surgery and medicine and nursing and diet and fresh air are most wonderful to the Chinese.

When touring through the country the missionaries find people who had been in the hospital or in the dispensary at sometime. Such people are always friends. Once when Mr. Cory and Dr. Macklin were seeking lodging in a strange city, no inn was disposed to receive them. They went the rounds of the inns the second time. Every inn was full, so the excuse ran. The truth was the innkeepers regarded them as foreign devils and wished to keep them at a distance. When they were about to give up in despair, Mr. Cory asked the Doctor to hold the horses and he would try once more. On his way up the street, Mr. Cory was accosted by a well-dressed Chinese who asked him where he was from. On learning that he was from Nanking, the Chinese asked him if he knew Dr. Macklin. On being told that Dr. Macklin was on the other side of the street holding the horses, the Chinese hastened over and fell on his knees before the astonished doctor and knocked his head on the ground in native fashion. The Chinese took them into his own home and told them they could stay there and preach as long as it suited them. What was the reason? Four years before that Chinese father had taken his son to the hospital in Nanking, and Dr. Macklin, acting as Christ's agent, cured him. Mr. W. R. Hunt escaped rough treatment from an angry crowd because someone in the crowd recognized him as the man who had given him medicine when he was sick, and now he was Mr. Hunt's defender and friend. The missionaries find the medical work most helpful in winning men and women to Christ.

In the thirty-three years that Dr. Macklin has been in China, he has grown steadily in public favor and influence. The people regard him as a friend and confide in him. In all those years he has shown himself their friend. In the Revolution and in the Rebellion that followed, Dr. Macklin was one of the few leaders among a small company of foreigners who endangered their lives to save Nanking. In the Revolution all the foreigners were obliged to retire to Shanghai, except such as could be useful in Red Cross work. Dr. Macklin and Mr. Garrett were among those who remained. The hospital was

soon full of wounded soldiers. This threw them into touch with the Manchu General himself. When they saw the uselessness of his trying to hold Nanking against the Revolutionists, they persuaded him to leave and thus prevent further bloodshed. In the Rebellion the Mission schools and other buildings afforded a safe retreat for four or five thousand men and women and children. The city was looted for three days, but no one in the Mission buildings was molested. Nanking would have been burned if it had not been for the heroic efforts of Dr. Macklin and Mr. Garrett and President Bowen of the Nanking University. They went between the opposing armies, discussed peace regulations, protected non-combatants, harmonized jealous leaders and saved the city from destruction.

After thirty years of the most devoted and unselfish service, Dr. Macklin resigned as physician in charge of the Drum Tower hospital. His strength was not what it had been. Besides, it was not possible for him to secure as much money from the Chinese as in previous years. Many of the rich men of China were impoverished in the Revolution or in the Rebellion. Many of them had left that part of China and sought safety in Shanghai or in some other city. Dr. Macklin had been the surgeon for the Shanghai and Nanking railroad, for the Tientsin and Pukeo railroad, for the Imperial and Maritime Customs, and for the British Consulate. The railroads and the Customs employed their own surgeons, men who could give all their time to the work. Since his resignation from the hospital, Dr. Macklin is almost if not altogether as busy as before. He is engaged in writing, translating, lecturing, and preaching. It is the opinion of those who know him, that at no previous time has he accomplished more for China than in the last few years. Dr. Bowen says that Dr. Macklin's long years of faithful service are the most valuable asset the Mission possesses. The hospital that he made famous, and that made him famous, is an integral part of the University. Half a dozen physicians and nurses are doing the work that Dr. Macklin carried on single-handed and alone for so long a time.

Let no one think that all the medical work is done in the hospitals and dispensaries and by qualified physicians. Every missionary gives medicine for simple diseases. Cases of itch, malaria, and running sores, can be handled successfully by the missionaries as they go about preaching the gospel; the more serious cases are sent to the hospital. Some day China will have all the physicians she needs; that day is far in the future. Meanwhile everyone who can cure disease and relieve pain should do so, and thus fulfil the law of Christ.

Educational.—One of the first things that Dr. Macklin did in Nanking was to open a day school. He was of the opinion that day schools are as important as Sunday Schools. In that school he enrolled twenty boys. A little later Mr. Meigs, who was a trained and experienced teacher, opened a school on a larger scale. That school grew into a boarding school, and after some years the boarding school developed into Christian College. Later Christian College and the Presbyterian school in Nanking united and formed an institution that bore the name of Union Christian College. Later still the Union Christian College and the Methodist School in Nanking, united and formed the University of Nanking. Instead of three weak institutions, each with a few students, there is one strong institution, an institution that is growing in power and in popularity every day of the week and every week in the year.

In the year 1892, Miss Emma A. Lyon was sent to China, and to her was given the privilege of establishing a school for girls. Miss Rose Sickler, who had preceded Miss Lyon to China, rented some rooms in Wuhu and gathered in eight girls and taught them. The Mission decided that, when the school for girls was finally established, it should be located in Nanking. That was done. When Miss Sickler and Mr. Williams were married, Miss Lyon was given the school work among the girls. A building was erected by the friends of Carrie Loos Williams in her honor. In this building the school was opened in 1896. Before the building was provided, Miss Lyon began teaching in her own room. She began with five girls. The year following the opening of the Girls' School,

Miss Lyon opened another school in the gate house. This was for the boys and girls in the vicinity.

The Girls' School has grown and flourished from the day it was opened until now. Competent judges say that it is one of the best schools in the Yangtse Valley. The building has been enlarged twice, and must be enlarged again in order to accommodate all who wish to enjoy the benefits of the school. In the years she has been in Nanking, Miss Lyon has done a monumental work for the women and girls of China. Miss Effie B. McCallum, of Eugene, Oregon, is associated with her. Miss McCallum is a graduate of the University of Oregon and of the Eugene Bible University. Her specialty is music, though she teaches other subjects. Mrs. Harper served as Matron for five years.

Before the Boxer year, 1900, Miss Lyon reported that every girl in the school over fifteen years of age was a Christian. Two-thirds of the boys in Christian College were enrolled as followers of Christ at the same time. One mother said, "I cannot force my child to worship idols since he has been attending school." Another said, "My boy preaches all the time." Another still said, "My children will not eat their food until they have given thanks." The boys in the boarding school wrote, "We beg to state that we have lately formed a With-Perfect-Heart-Worshipping-the-Lord Society. Each one on every Lord's day, whether presenting one, two, or three words, seeks aid from God." The girls conducted Sunday Schools and carried the gospel into the homes of the people within easy reach.

In 1903, A. E. Cory was transferred from Luchowfu to Nanking, to develop Bible Study. He began by organizing an Institute for Chinese Evangelists. Most of the evangelists connected with the Mission were sent to Nanking for three weeks of Normal class work. While it was under the management of the Mission, the Institute always enrolled evangelists belonging to other Missions. In 1908 the Institute was transferred to a Union Committee. That year over seventy evangelists were enrolled. Mr. Cory, the founder of the Institute,

still participated in all the work that was done under its auspices. In the five years that he was conducting the Institute Mr. Cory was the Executive Secretary of the Committee that was propagating Bible Study in all parts of China.

After the transfer of the Institute to the Union Committee, Mr. Cory was asked to inaugurate a Bible College. The Mission realized that the men who were to evangelize China needed a more thorough training than the Institute was prepared to give them. The stations shifted the workers as best they could and sent a number of the regular evangelists to take special courses in the new institution. The Bible College began its career in rented rooms in March, 1909; twenty enrolled for the first term's work. Mr. Cory was assisted by Mrs. Cory, Frank Garrett, Charles S. Settlemyer, and Mr. Wu and Mr. Chen. Miss Myrtle G. Warren, now Mrs. Myrtle Warren Scott, of Beatrice, Nebraska, gave six thousand dollars for a building.

In connection with the Bible College, Mr. Cory organized a series of Saturday morning lectures, to which all the evangelists and Christian workers in Nanking and in the region round about were invited. The lectures were given by different missionaries and by other speakers who were available. After the first series, because of the popularity of the lectures, a Union Committee was appointed to have charge in the future.

The Nanking School of Theology was an outgrowth of the Bible College. Five Missions, the Presbyterian—North and South, the Methodist—North and South, and the Disciples of Christ united to train Chinese evangelists for their life work. Other Missions patronize the School of Theology by sending their students to be taught in its halls. Each Mission is free to instruct its own students in any peculiar tenets it wishes them to hold; but the whole body of teachers work in the fullest unity and in the utmost harmony, seeking to provide an efficient ministry for the growing church in China.

As has been stated already, the Union Christian College and the Methodist College united and formed the University of

Nanking. The union of those two institutions, which was effected in February, 1910, was the result of much labor and prayer. It is only simple justice to say that the leader in this union movement was the saintly and devoted F. E. Meigs. Besides the College of Liberal Arts, there are in the University the Middle School, the Normal School, the Language School, the Agricultural School and the School of Forestry. The teaching staff numbers forty, twelve Americans and twenty-eight Chinese. In the Campus there are seventy acres; the property is worth \$734,962.00. In the current year (1918), the University has an enrollment of 693. Of these 242 are in the Collegiate department. This is the largest enrollment of pupils of college grade of any institution of learning in China. There are 299 in the preparatory department. The fees for the year 1918 amounted to \$47,627.56. It should be said that the University is chartered by the State of New York, and that all degrees are conferred by the Regents of the University of New York. The object of the University is to educate men for Christian leadership, to provide educational advantages for the children of Chinese Christians, and to promote higher education in China under Christian influences.

The University is Christian through and through. Until his death, Mr. Meigs had charge of the religious teaching in all departments. After his death, Mr. Settlemyer was chosen as his successor. The Young Men's Christian Association has two branches in the University; regular meetings are held by the Secretaries. Sixteen Bible Classes are taught. In addition, there is an organization whose one business is that of preaching on the streets.

Professor Bailie of the University and Dr. Macklin have collaborated in placing poor people on vacant lands and in giving them a new start in life. As the head of the School of Agriculture and the School of Forestry, Professor Bailie is rendering the Chinese a great service. In the reforestation of Purple Mountain, he has given them an object lesson of enormous value. So successful has the School of Forestry been, that the Government in Peking closed its own School of

Forestry and sent its students to Nanking and supports them while they are under Professor Bailie's instruction.

The Language School is attended by representatives of nine Missions. This school is for the new missionaries who propose to spend their lives in that part of China. In previous years the new missionary was assigned at once to a station and given a Chinese teacher. In many cases the Chinese teacher knew nothing about the science of teaching. In the Language School the new missionaries are in classes under teachers who are experts. They learn more in one year than missionaries under the old method learned in two. The fellowship of the new missionaries with the teachers and with one another and with missionaries of experience, is most delightful and most helpful.

The men who taught in the University were these: F. E. Meigs, C. S. Settlemyer, Guy W. Sarvis, C. H. Hamilton, Ph.D., Alexander Y. Lee, and Dr. James Butchart. Mr. Settlemyer and Mr. Sarvis are graduates of Drake University, and both have studied in Chicago University. Mr. Sarvis is and has been for four years the Dean of the College of Liberal Arts. Dr. Hamilton received his degree from Chicago University. He has the chair of Philosophy. Professor Lee is a graduate of Christian College and of Hiram College, and has studied in Butler College and in the College of Missions and in the University of Louisville. He has the chair of Natural Science. Dr. Butchart taught in the Medical School before that school was merged with the Medical College in Shanghai.

Prior to 1908, the Mission did not give much attention to the opening of day schools of a high grade. It was thought that the new order in China would supply this need. But it soon became evident that the children of the Christians were neglected, and that the government schools were not a success. Miss Mary Kelly was appointed day-school superintendent; a course of study was prepared, and day schools were opened in all the stations and at some of the out-stations. The Mission has now a thousand pupils in twenty-one schools. The pupils attend the church services and bulk large in the Sunday

Schools. At first they had to be supplied with text-books and even board, to induce them to attend. Now they almost entirely pay their way and a school fee besides. The Chinese are anxious to have Western learning, that they may discover the secret of the greatness of the Western nations and become like them.

Property was bought near the South Gate dispensary, and Miss Kelly established herself there with a view to reaching the women who rarely see the outside world. Miss Kelly combines the evangelistic work with the educational. She makes it her first duty to lead the women to confess with their lips their faith in Jesus as the Christ, the Son of the living God. Then she endeavors to teach them, so that they can read in their own tongue the mighty works of God. The women of Nanking have said to her, "Do you think it would be possible for us to become Christians? We are only ignorant women. We cannot read the Holy Book. What you tell us is so good that we would like to become Christians, if only we could understand enough." Miss Kelly is giving her life that they may have that knowledge. A world-traveler said that the one thing that impressed her most in her tour was the work Miss Kelly is doing at the South Gate of Nanking. Miss Anna Louise Fillmore is associated with Miss Kelly and is a true yoke-fellow. Miss Fillmore is a graduate of the University of Cincinnati and a graduate student of the College of Missions.

There are two other schools that deserve mention. These are the Nurses' Training School, and the Union Bible Teachers' Training School for Women. Mrs. Molland was active in organizing the Nurses' School and taught in it from the beginning. Being the Matron of the University Hospital, she was in a position to assist the young women in an unusual degree. The aim of the Bible Teachers' Training School is to qualify young women to serve as teachers and as Bible women. Miss Edna P. Dale represents the Society in the faculty of that institution. Miss Dale is a graduate of Drake

University, and has been supported by the Christian Temple in Baltimore for many years.

The Society is not represented in the Ginling College; the Christian Woman's Board of Missions is. Miss Kelly is a member of the Board of Trustees, and had much to do with founding the institution. The Society earnestly desired to have a share in Ginling, but was not able. Its Executive Committee hopes to have a part in all its work in the not distant future.

Most of the missionaries in Nanking have had some part in the educational work of the Mission. Thus when Mr. Meigs left for America, Mr. Williams took charge of the boarding school; when Mr. Williams took Mrs. Williams home for a surgical operation, Mr. Arnold took charge, and when Mr. Arnold was obliged to spend some time in Shanghai, Dr. Osgood took charge. While Mr. Bentley was studying Chinese, he taught the boys English. Mr. D. E. Dannenberg assisted in the school for a time. Several young women went out to be associated with Miss Lyon and Miss Kelly in the work among women and girls. Among these were: Miss Edna Kurz, Miss Nellie Daugherty, Miss Nina Palmer, Miss Lulu Snyder, and Miss Eva May Raw. Miss Kurz was married to Mr. Settlemyer; Miss Daugherty to Dr. Butchart; Miss Palmer to Dr. Hardy; Miss Snyder to Dr. Hamilton; Miss Raw to Mr. Baird. These women taught after their marriage, even as the wives of the other missionaries taught, though not so many hours in the week as before their marriage.

In 1905, Professor and Mrs. C. T. Paul went to China as teachers. The following year Professor Paul was attacked by smallpox of the most virulent type. His physicians predicted that it was impossible for him to recover; but he did. Mrs. Paul broke down under the awful strain, and it was necessary for them to return to America. Their return was a matter of profound grief to all in the Mission and to the Society. In the brief period he was in China, Professor Paul won a place for himself in the affections of the missionaries and in

the affections of the Chinese, by his gracious disposition, and won the admiration of all with whom he had to do because of his genius as a linguist.

Literature.—The missionaries did not confine themselves to the beaten paths, but used every method that promised good results. Thus they opened reading rooms and libraries, and secured maps and pictures for the walls, newspapers, scientific, historical and biographical works. They translated books for the Chinese. Thus Dr. Macklin translated Dove's Theory of Human Progression, the Life of Bacon, the Life of Jefferson, the Life of Wycliffe, the Life of William the Silent, Green's History of the English People, an Abstract of John Caird's Ideas, The Church of Christ by a Layman. Miss Lyons translated a Life of Christ. Mrs. Williams translated a series of Nature Readers for the Educational Association. Mr. Williams translated a number of text-books for the government schools. Mr. Meigs wrote a tract on, "What Must I Do To Be Saved?" This was the first publication of the Mission in Chinese. Mr. Meigs procured a press and taught the boys in the boarding school to set type, to lock up the forms, and to do press-work. For several years, while teaching in the boarding school and in Christian College, he edited the *Central China Christian*, superintended the printing office, edited the Romanization periodical, and taught five hours a day. Mr. Williams edited the *Review of the Churches*, a magazine that went into all corners of the Empire, and was read by members of all communions. He prepared two pamphlets; one on Reform, and one an Outline of Church History with special reference to the Disciples of Christ. The missionaries made it a point to sell Gospels and New Testaments and Bibles and tracts. In one year, Dr. Macklin sold six thousand portions of Scripture while visiting the towns on his circuit. The missionaries made extended tours through the country. They went two and two and attempted to sow beside all waters. The women visited the Chinese women in their homes and received them as guests in their homes. The guests saw how Christian women fed and dressed their chil-

dren; how they served food to their families; and how they ordered their homes. The missionaries exerted an untold amount of influence for the Master just by living in such close proximity to the Chinese, by being neighborly in the true sense of the word, rejoicing with them in their joys, and ministering to them in trouble and sorrow. Chinese women go to the missionaries for counsel in the tangled affairs of their family life; for advice in the education of their children; to learn the secrets of Spiritual strength and growth, and to confess their mistakes and sins; and they never go in vain.

When the fort opposite the Mission was burnt, the missionaries opened their homes and treated the homeless soldiers as neighbors. Though it was somewhat inconvenient to have more than one hundred soldiers with them, a very marked increase of good feeling followed, and less of suspicion and distrust. Everywhere and always the missionaries were seeking the salvation of the people among whom they lived and served.

2. *In Chuchow.*

Chuchow was the second city entered by the agents of the Society. Chuchow is north of the Yangtze; it is thirty-one miles from Nanking, and is on the railroad connecting Pukeo and Tientsin. It has a population of fifteen thousand and is the largest city in a district containing one million souls. Chuchow and vicinity were devastated by the Taiping Rebels, and have not regained their former prosperity.

On the first visit of Albert F. H. Saw and Edwin P. Hearn-den to this city, no one would rent them a place in which to live and work. All doors were closed. The missionaries were led of God to go twelve miles farther, to the market town of Dju-lang-chiao, and to establish themselves there for the time being. They were then three miles from Yu-Ho-Tsz, the village in which Evangelist Shi had his home. They joined forces with Mr. Shi and in course of time founded a church in Yu-Ho-Tsz; this was the first village church connected with the Mission. The first convert was a woman named Mrs. Wang. She was baptized in 1889. Mrs. Wang was the wife

of the inn-keeper of the place. She was a hot-hearted Christian, and was determined that the church should have a building of its own. She proposed to erect the building herself. Five or six other Christians in the neighborhood went to her assistance, and a neat and comfortable chapel was provided. Every night the chapel bell called the villagers and the travelers who were lodging in the inn to come and hear the gospel message. Some years later the inn-keeper died, and, when the days of mourning were ended, Mrs. Wang and Mr. Shi were married. Perhaps no other two Christians in the Mission have exerted a greater influence for good than this devoted couple.

While living in the market town and preaching there and in Yu-Ho-Tsz, Messrs. Saw and Hearnden did not lose sight of Chuchow. They visited it from time to time and sought to make the acquaintance of the people. The reports of their blameless and beneficent lives spread through all that region. In course of time it came to pass that they obtained an entrance. They found a Confucianist, a man who had been a Taiping Rebel, who was willing to rent them property. The rest of the people wished to drive the foreigners out of their midst. This man was their steadfast friend till his death. Because of his dealings with the missionaries he was arrested and thrust into prison, but because he was a police official and a man of prominence, he was kept in prison for a few weeks only. Had he been an ordinary man, in all probability his friendship would have cost him his head.

As soon as land could be bought, buildings were erected. These consisted of two homes and a chapel. In 1889 the force at Chuchow was doubled. Thomas J. Arnold and William Remfry Hunt joined the Mission. They had been associated with Messrs. Saw and Hearnden in the West London Tabernacle, and nothing was more natural than that they should be associated with them in the work in China. Three years later this group was divided; Mr. Saw and Mr. Arnold went to Luhoh, a city of twenty-five thousand people, and

twenty miles from Nanking. The Mission purposed to make Luhoh a resident station.

That year all four were married. Mr. Saw and Mr. Hearn-den married missionaries whom they met in China; Mr. Arnold and Mr. Hunt married young women who were sent out to them from London. Dr. Macklin was married to Miss Dorothy DeLany, a sister of Mrs. Charles E. Garst of Japan, sometime earlier.

In the autumn of 1895, Mr. and Mrs. Saw returned from furlough and took charge of the work at Luhoh. They continued there until the death of Mr. Hearnden the following summer, when they were asked to join Mr. and Mrs. Hunt at Chuchow. They served in Chuchow till Mr. Saw's death, May 17, 1898. That year Mr. and Mrs. Hunt were absent on furlough, and Mr. Saw's death left Chuchow without a foreign worker. Evangelist Shi went down from Yu-Ho-Tsz and carried on all the work of the station for eight months alone, with an occasional visit from some one from Nanking to encourage him. On reaching the field after their furlough, Mr. and Mrs. Arnold gave up their plans for Luchowfu, and, with Dr. and Mrs. Elliott I. Osgood, took the work at Chuchow until the return of Mr. and Mrs. Hunt from England.

Dr. and Mrs. Osgood reached China on the 28th of September, 1898. They spent five months in Nanking, and then went to Chuchow and began work. Mr. Arnold interpreted for Dr. Osgood until he gained sufficient knowledge of the language to carry on his work alone. Dr. and Mrs. Osgood are graduates of Hiram College. After completing his college course, Dr. Osgood studied medicine and was admitted to practice. In all the years he has been in China, he has served as a physician and as a preacher of the gospel. Mrs. Osgood has had charge of her home, taught her three children, and worked in the church and in the schools as she was able.

Until the advent of the Osgoods the work in the Chuchow district was almost entirely evangelistic. The missionaries preached in Chuchow, and went out in all directions and preached wherever they could find people willing to hear. In

addition to the four named, the following have given more or less time to the Chuchow district: Mr. and Mrs. D. E. Dannenberg, George B. Baird, and Mr. and Mrs. F. L. Mendenhall. The man that served longest and therefore most effectively was Mr. Hunt. He devoted twenty years to that field. He acquired early in the service a good knowledge of the language, and he delighted in preaching. Under his leadership work was opened in the following places: Woo-ee, Tswein Tsiao, Shigia, Djo-Giogan, Chi-ho, Djan-baling, and Gwan-wei. While preaching far and near, Mr. Hunt found time to translate "Alone with God," and to write "A Chinese Story-Teller," and "Heathenism Under the Searchlight," and hundreds of articles for the magazines and papers. Not only so, but in the absence of a medical missionary he practiced medicine. On his preaching tours he treated twenty patients a day on an average.

In the year 1901, Dr. Osgood built a dispensary. The money for this building was given by the Endeavorers of Ontario, Canada. The dispensary served its purpose for some years; then it was found inadequate. In 1911 a hospital was built. The money was given by Mr. and Mrs. J. M. Tisdale, of Dayton, Kentucky. This hospital is a memorial to his brother and two sisters. Through the work done in this hospital, Dr. Osgood has won for himself and for the Mission a place in the hearts of the people in and near Chuchow. He is held in highest esteem by leading people of the district, and has a mighty influence in the city.

As time went on and the force was strengthened, work was undertaken among the women and children. Miss Nellie Jean Clark of Oregon went to China in 1904. After spending three years in Nanking in the study of the language and in the Girls' School, she was assigned to work among the women of Chuchow. The married women carried on work as they were able, but Miss Clark was the first woman who was free to give all her time and all her energy to this form of service. Miss Muriel Molland, who was born in China of missionary parents, and educated in William Woods College, was em-

ployed to open a school for girls. She continued in Chuchow till the Revolution, when she withdrew to Nanking. For the past four years Miss Margaret Darst, a graduate of Drake University, has been in charge of the girls' school. A school for boys has been conducted for about the same number of years. About one hundred are enrolled in each school.

In that part of China the people know almost nothing about sanitation or medicine, and nothing at all about surgery. Garbage is dumped in any unfrequented alley, at any handy street corner, and especially on the banks of the stream flowing by or through the town. In that stream the people wash their vegetables, their clothes, and themselves; that stream is the source of the water they use for drinking and cooking purposes. The Chinese suffer from cholera, dysentery, typhoid, typhus, and relapsing fevers, from smallpox and other contagious diseases. They have no notion of quarantine. Disease is caused by evil spirits, and quarantine would not avail anything. They eat the meat of animals that died of old age or of disease. The Chinese doctors know a little about disease and about medicine, but very little. In their drug stores one finds dried herbs, bee-combs, powdered snakes, bugs, lizards, grasshoppers, coffin nails, beetles, maggots, centipedes, scorpions, toads, wasps' nests, and tigers' bones. They boil some of these articles and give a cupful or a quart of the broth to the patient, and throw the dregs out on the street, trusting the people walking by to carry off the evil spirit that caused the sickness. Their drugs remind one of the contents of the witches' cauldron,

“ Eye of newt, and toe of frog,
Wool of bat, and tongue of dog,
Adder's fork, and blind worm's sting,
Lizard's leg and owlet's wing.”

Chinese textbooks on physiology indicate no less than ninety-eight pulses in the human body. The diagnosis in the main is based on the pulse. A common method of treatment is that of puncturing the body with a needle. A chart of the body indicates no less than seven hundred places in which it

is safe to insert the needle without injuring a vital organ. The dissection of the body is contrary to the ideas of the Chinese, relating to the future life, and is regarded with peculiar horror. The old Chinese ideas of anatomy are therefore peculiar. "One chart shows the esophagus passing through the heart, and from the heart to the liver, and from the liver to the stomach."

The medical missionary cares for the sick, and in addition multiplies himself by teaching and training assistants who will be able to go out and set up independent practice and become centers for spreading the light of the gospel. The assistants are taught how to prepare food for sick people, and have long and careful instruction into the mysteries of modern medicine. Every clinic is a lecture, and every movement an example. Every assistant must be made not only a skillful doctor, but a skillful Christian doctor. It has been said that it is no small thing that strength and health, skill and learning, tenderness and sympathy, wealth and personality, should be given freely to the destitute and decrepit, to the foul and vile, to the poor and homeless. The medical missionary in the midst of the multitudes crowding around and on their bended knees imploring his ministrations in their behalf, is not unlike Him who made the blind to see, the lame to walk, cleansed the lepers, unstopped the ears of the deaf, raised the dead, and preached the gospel to the poor.

In the Revolution, Dr. Osgood, by his bravery and wisdom, won the confidence and favor of all the people. He became and was called the Savior of the city. In his flight northward, the Imperial General led some five thousand of his troops towards Chuchow, where he hoped to find cars in which he could take them to Peking. While his troops were being loaded, a small body of ill-trained and ill-equipped Revolutionists broke into the city, thus placing themselves and the city in imminent peril. At the request of the Revolutionary Officer and the city council, Dr. Osgood went over the city walls, somewhat as Saul of Tarsus went over the walls of Damascus two thousand years ago, and aided in hastening northward the Im-

perial troops. That act earned for him the gratitude and the affection of the Chinese. A memorial tablet was placed in the hospital, and a medal was struck to commemorate his act.

Dr. Osgood wields a graceful pen. He wrote "A History of the China Mission," which was published as a serial in "The Lookout." He wrote, "Breaking Down Chinese Walls," a book as readable as any novel; a book that has been sold in Europe and in Australasia and in North America. He has written another book entitled "Building Up Chinese Walls." This book has not been published yet, but will be published in the near future.

At the suggestion and under the guidance of the missionaries, a branch of the Red Cross Society was organized in Chuchow with the leading official of the city as its president. A Reform Society brought the best people of the city together, including the magistrate and the members of the city and district councils. Dr. Osgood was elected Honorary Chairman. The Society went to work in earnest. The streets were cleaned at the expense of the municipality. Land for a public park and playground was bought. A macadamized road from the railroad station to the heart of the city took the place of the dilapidated street pavement. Lavatories were built, and a successful temperance campaign among children and adults was conducted. And last but not least vaccination was introduced.

The Chinese and the missionaries and the Christians are in thorough accord. The church building is a center where all classes gather, not only for religious services, but for Red Cross meetings, local reform meetings, public lectures, and meetings for special events such as the one held over America's Recognition of the Chinese Republic. In return the Chinese authorities loaned the Confucian temple for the Annual Convention of the Churches. The people attended freely and were so favorably impressed that they asked for two special meetings for themselves, to be addressed by the convention speakers on educational and ethical subjects.

In the great Revival of 1908, the Christians in Chuchow were powerfully affected. Chang-Li-Seng, the pastor, returned from the Bible Institute in Nanking and began to reproduce the Institute lectures to the local Christians. In the midst of his work he broke down and confessed sin long hidden. The Revival spread from out-station to out-station in the district, the local pastors invariably leading in the confession of sin.

The missionaries in Chuchow at the present time are Dr. Osgood, Mr. and Mrs. A. R. Bowman, and Miss Margaret Darst. Mr. and Mrs. Bowman joined the Mission in China. Their first work under the Society was done in Wuhu. From Wuhu they were transferred to Chuchow after the failure of Mr. Dannenberg's health and his return home. Mrs. Bowman has served the Mission as treasurer, and assisted in other ways as she found time and strength and opportunity. Mr. Bowman has devoted himself almost exclusively to evangelistic work.

The work in the Sunday school and the work in the Bible classes should not be overlooked. The children that attend the day schools are taught the word of God every day, and on the Lord's day they are taught that and nothing else. The Bible classes in Chuchow are the direct result of the work done by Mr. Doan when he visited China in the years 1914 and 1915.

Two persons deserve honorable mention for the service they rendered Chuchow. Mr. and Mrs. O. G. Hertzog, the parents of Mrs. Osgood, spent a year in China. Mr. Hertzog is a man of affairs and unusual energy. He has had much experience as a builder. This knowledge served him and the Mission well in the planning and building of the Tisdale Hospital. Mr. Hertzog assisted the work in a thousand ways. In her quiet way Mrs. Hertzog blessed the Chinese women whose lives she touched.

3. *In Wuhu.*

Wuhu was the third city entered by the Society. Wuhu is a city of 180,000 souls; it is situated on the Yangtse, and is

sixty-five miles southwest from Nanking. Wuhu was one of the first cities opened as a treaty port. Being an open port and a great commercial center, caravans went into the back country for hundreds of miles, carrying the merchandise the people needed, and reporting the things they had heard and seen and learned in the city. The citizens of Wuhu were greatly influenced by the volume of foreign and Chinese trade that passed through it. Many sought membership in the church for the sake of the foreign influence they hoped to gain thereby.

Wuhu was opened as a mission station in 1889 by Mr. and Mrs. Charles E. Molland. Mr. Molland was born in England; Mrs. Molland was born in Ireland. They went out from England to China under the auspices of the Plymouth Brethren Mission. They brought with them something of the zeal and devotion peculiar to that people. Associated with them was the patriarch Peng Yang-Hwa, a man who became a Christian at the age of sixty-one. When most men are thinking of ceasing from their labors, he began his work for Christ. He lived for twenty-five years after his conversion, and spent the last seven with Mr. and Mrs. Molland in Wuhu. He would sit by the hour in the street chapel telling the story of Christ to the passing multitudes.

Another man who followed Mr. Molland from Kiangsu, and who had much to do with the work in the early days, was Yang Pei Ki. From the first it appeared that he was one whose heart the Lord had opened. In times of prosperity he was always bright and happy. In times of danger and trouble he was never cast down. For his attachment to the Mission, he incurred the wrath of a local official who turned against the missionaries, and, not being able to injure them, trumped up a false charge against little Yang, and cast him into a filthy dungeon, where for the greater part of a year he was treated more like a caged beast than a human being. His release was finally obtained, and for many years he served the Lord whom he learned to know so well in the dark days of persecution.

A very desirable location on the main business street was obtained and the work begun. The gospel was preached every day in the year, and many times in the day. People heard the singing or the speaking and turned aside to hear more and to learn what it meant. Scholars, merchants, travelers, coolies carrying loads of many kinds, were among the listeners. Many remained only a few minutes and then went their way. The speaker sought to plant the seed of the Kingdom in their hearts in that brief period. He endeavored to challenge their thought so that they would return to hear more about Christ and his salvation.

In 1893, Mr. Arnold was transferred to Wuhu. Mr. and Mrs. Molland were on furlough at the time. On their return, Mr. and Mrs. Arnold labored with them till the sudden and untimely death of Mr. Molland. Mr. Arnold continued in the work in Wuhu until it was necessary for him to come to America in the hope of recovering his health. Other missionaries who participated in the work in Wuhu in the early period of the Mission's existence were the following: Mr. and Mrs. Abram E. Cory, Mr. and Mrs. W. R. Hunt, Mr. and Mrs. Herbert P. Shaw, Dr. Osgood, Mr. and Mrs. F. L. Mendenhall, Mr. and Mrs. C. B. Titus, Mr. and Mrs. Alfred R. Bowman, Miss Effie D. Kellar, and Miss Pearl B. Miller. Some of these were in Wuhu only a few months; others served for several years each. Because of sickness and furlough and the limited staff, it was necessary for the Mission to move the missionaries more often than they desired, and more often than the best interests of the work required.

In the year 1903, the new church building was finished and dedicated. The local Christians contributed most liberally to its erection. That handsome and convenient building gave the Mission a standing in the city it did not have before. It gave the enterprise an air of permanence. As long as all the work was done in rented buildings, the people were not certain whether the work was to be continued indefinitely or not. But when land was bought and buildings went up, all room for doubt was removed. The Christians were comforted with

the thought that they had something they could call their own, a place in which they could worship God in spirit and in truth, a place, too, from which they could not be ejected. The church building was a spiritual home, and it became increasingly precious as the years went by. In that building the children and grown people studied the word of God, and were made wise unto salvation through the faith that is in Christ Jesus.

A notable work was done among the women of the city. Miss Edna P. Dale has devoted seventeen full years to that work. She has had her own home and guest-room, and was in a position to receive all who wished to make her acquaintance or who wished to see her home and how it was managed. Miss Dale has gone into their homes and has manifested an abiding interest in their welfare and in the welfare of their families. Whether she served as hostess or was a guest in Chinese homes, Miss Dale's one ambition was to win her Chinese sisters to Christ. Miss Dale is the daughter of one of our ministers, H. U. Dale, and a graduate of Drake University. Two years ago Miss Cammie Gray of Kansas City, daughter of Mr. M. H. Gray, the Treasurer of the Board of Church Extension, and a teacher of experience, joined Miss Dale, and reports that she is abundantly satisfied with the work in which she is engaged.

Another woman who spent five years in Wuhu is Miss Kate Galt Miller of Louisville, Kentucky. Miss Miller is a graduate of Vassar College and of the College of the Bible. She was supported by the students and faculty of Transylvania University and the Bible College. Miss Miller lived in a Chinese house and right in the midst of the people she sought to serve and help. She wished to be like the man who built his house by the side of the road and was a friend to man. She was always accessible and always eager to assist any who were in need. As she went in and out among the people and they discovered the reason of her presence in their midst, they could not but admire the religion that sent and sustained her in her work of faith and labor of love. The illness of Miss Miller's

mother made it necessary for her to come home; this caused her as much regret as it caused the Society.

One year ago the Society bought a half interest in the Wuhu Christian Academy, an institution owned by the Christian Adventists. For a number of years before the purchase, the Mission coöperated with the Christian Adventists and the Methodist Mission in maintaining the Academy. One of the Society's men served as Principal. The Academy is one of the best schools of its class in Central China. In addition to bearing its part in the Academy, the Mission has conducted two day schools.

As in the other stations, a Reading Room was opened and sustained. This is a very popular institution. Many who are not at all interested in Christianity are interested in the progress of the world. They visit the Reading Room regularly and read the papers and magazines and books found there. The Chinese have a very high regard for learning and for literature. Even those who cannot read honor the printed page, and would on no account trample it under foot or defile it. In the Reading Room and in the Academy and in the Church building, popular lectures are frequently given. Dr. Macklin, Mr. Hunt, Dr. Osgood, Mr. Sarvis, Dr. Hamilton, and others, visit Wuhu from time to time and address the people on themes of practical interest. When the Commission to the Orient was in Wuhu all three members spoke to immense audiences and were listened to with evident interest and appreciation.

In 1908 Mr. and Mrs. Alexander Paul were assigned to Wuhu. Mr. Paul is an Irishman by birth; Mrs. Paul is an American. They began their missionary career in the China Inland Mission. After they united with the Disciples of Christ, Mr. Paul attended Hiram College and took the bachelor's degree. Mr. and Mrs. Paul were connected with the Mission for four years before they were transferred to Wuhu. Both taught in the schools, and both preached the gospel of the grace of God. In 1917, Mr. and Mrs. Clifford H. Plopper joined them. Mr. Plopper is a graduate of Transylvania and

of the College of the Bible. Mrs. Plopper's maiden name was Miss Alma Favors. She went to China from California to serve as a trained nurse. She served in Luchowfu for two terms before her marriage. Miss Favors preferred evangelistic work to nursing, and practically gave all her time to work among the women of Luchowfu during the latter part of her second term. Before their transfer to Wuhu, they had served for two years in Nantungchow. Mr. Paul and Mr. Plopper have divided the work between them. The Society proposes to equip them for a much larger work than they have yet undertaken.

Mr. Paul did a remarkable piece of engineering for China, a piece of work that will cause him to be remembered for centuries to come. A flood in the Yangtse carried away important dykes near Wuhu; rich rice lands were injured and many lives were lost. Mr. Paul was asked by the provincial authorities to rebuild the dykes. They knew that they could trust him to do good honest work. They placed forty thousand dollars in his hands and gave him seven thousand men. He did his work so well and accounted for every penny entrusted to him, that the Chinese built a monument to commemorate his achievement. A tablet that tells the story was inserted in the monument. Mr. Paul has won such a degree of influence that his counsel is sought in every forward movement in the district.

Wu-wei-cho, a city of fifty thousand population, and thirty miles from Wuhu, was opened as an out-station in 1890. The Mission owns a small building that is used for school and religious purposes, and has a Chinese evangelist at Djang Feng-Ming. After the Revolution Mr. Liu, one of the rich men of China, turned his home in Wu-wei-cho over to the Mission, while he retired to Shanghai for safety. In this home there is ample room for the school for boys and the school for girls, an auditorium for the church, and living rooms for the teachers. Wu-wei-cho is in the region where Mr. Paul performed his engineering feat.

Wuhu shared with the other stations in the Revival of 1908. The preaching was done by Dr. MacGillvray of Shanghai. As in similar services at home, believers were edified, and men and women were led to accept Jesus as the Christ, the Son of God.

4. In Shanghai.

Shanghai, the fourth city entered by the Society, is situated on the Whangpoo, and twelve miles from where it enters the Yangtse. The last census gives the population of Shanghai as 630,000. Of these 10,000 are foreigners. Shanghai is not as large as Peking or Hankow or Canton, but it is a more influential city than either of them. In fact, Shanghai is the most important city in China, whether looked at from a commercial, or political, or religious point of view. It is the distributing point for four-fifths of China's trade with the outside world. Being the gate city, missionary societies have found it expedient to establish business agencies in it. Mission presses flood the land with Bibles and with almost every kind of good literature. Publishing houses, drug agencies, and agencies for the trans-shipment of goods are located in Shanghai. The Bund is one of the most cosmopolitan streets in the world. In it representatives of almost every kindred and tongue and tribe and people are found continually.

James Ware began work in Shanghai in 1890. It will be remembered that Dr. Macklin spent six months in Shanghai in 1886. Dr. Macklin had no thought of making his home in that city. He remained long enough to get a working knowledge of Chinese, and then went on to Nanking. Mr. Ware was an Englishman and had been an agent of the American Bible Society for ten years before he became a member of the Mission. Establishing his family in Shanghai, he rented a chapel and began preaching the gospel. He had a good knowledge of the Chinese language and literature; he loved the people and they responded to his love. While doing his main work in Shanghai, he visited the cities and towns on the lower Yangtse and the islands he could reach. He gave thirty-four years of service to that part of China.

Mr. Ware carried on work in the following out-stations: Tseu Saw, a walled city with a population of thirty thousand and fourteen miles distant; Tsung Ming, a city on an island with a population of a million and fifty miles distant; Ying Shing Saw, a city sixty miles distant; and Tung Chow, a walled city with a population of eighty thousand and eighty miles distant. The Sunday schools of England gave him a motor-boat named the "Love," and in it he was able to visit those places with a good degree of regularity. At Tsung Ming a chapel was erected with funds given by Miss Sue M. Dilts of Kentucky. That building had an auditorium and a reading room. In it the Chinese evangelist preached almost every day in the year. The reading room was well patronized by Christians and non-Christians alike.

Because of his mastery of Chinese, Mr. Ware was asked to serve as a member of the Committee appointed to revise the translation of the New Testament. No other member of the Committee contributed more than he to the revision. He was a member of the Committee that was appointed to translate the Old Testament into the Chinese dialect. In addition he prepared a small book on "The Outlines of Christian Doctrine," which was published by the Chinese Vernacular Society. He wrote a book entitled "A Peep into a Chinaman's Library." That book gave much information about the literature of China. While preaching and translating and writing books, he found time to direct the labors of ten colporteurs. He took a deep interest in the Door of Hope Mission, and led a goodly number of the inmates to forsake a life of sin and to live a life of holiness under the leadership of Jesus Christ.

The year after Mr. Ware began his work in Shanghai for the Society, he was joined by Mr. and Mrs. W. P. Bentley. Mr. Bentley is a graduate of the Ohio State University and of Bethany College. He had a passion for preaching and spoke either in the chapel or on the street every night in the year. That experience gave him a knowledge of the lan-

guage and of the people that he could not have gotten in any other way.

In 1898, Mr. Bentley opened the Christian Institute in one of the crowded parts of the city. An old two-story building measuring one hundred feet square and the land on which it stood were bought by the Mission. The building was repaired and rearranged. A brick front added much to its appearance. The building provided ample room for an auditorium and baptistry for the church, a preaching hall on the street, a school-room for boys, a home for the preacher in charge, an office for the missionary, and rooms for the woman's work and for other forms of work. The building had been an opium den before its transformation. The change that took place was a significant prophecy of the change that was to take place in China.

Through the day and night schools conducted in the Institute, Mr. Bentley and his successors were able to reach an influential class of business men whose sons were desirous of an education that would fit them for business careers. As a matter of fact hundreds of promising boys were taught in that school. The fees received were sufficient to pay the salaries of the Chinese teachers. Every day there was a religious service in the school, and every day the Sunday school lesson was studied. The Institute was in effect an institutional church.

Beside his tireless preaching, Mr. Bentley wrote and published a tract entitled "The Eastern Star." He also wrote a pamphlet entitled "Christ Triumphant Through the Centuries," and a volume entitled "The Lives and Words of the Presidents of the United States," and another volume entitled "Some Eminent Chinese Christians." In Mr. Ware's absence he directed the labors of the colporteurs of the Bible Society. That year they sold six thousand New Testaments or portions of the New Testament. In addition to his work in the Institute, Mr. Bentley had charge of two out-stations: Tsa-Sao and Yang-Ying. He served the Christian Endeavor Society in China as its General Secretary, and was a member of the

Committee of the Society for the Diffusion of Christian Knowledge, of the Chinese Tract Society, of the China Missionary Alliance and the American Association.

In the year 1891 the Australian Church began coöperating in the China Mission by sending Miss Rosa L. Tonkin to assist in its work. Miss Tonkin was somewhat advanced in years at the time of her appointment, but she put her whole mind and soul and strength into the work and accomplished much.

After Mr. Ware had been at work for four years in Shanghai, he opened a work in the section of the city known as Yangtsepoo. This is the factory district. Fifty thousand men and women and children work in the cotton mills of Yangtsepoo. A home was built for the missionary and a chapel that served for religious and for school purposes. Mr. Ware did the preaching and had the oversight of the boys' school; Miss Tonkin had the oversight of the girls' school and did evangelistic work among the women.

While Mr. Ware and Mr. Bentley served longer than any others, they were not the only missionaries of the Society that served in Shanghai. Thus when Mr. Ware was at home on furlough, Mr. Hunt took his place. The Shanghai dialect is different from the Nanking dialect, but Mr. Hunt was able to make himself understood. When Mr. Bentley took his family to Japan on account of sickness, Mr. Hearnden took his place in the Institute. Later, when Mr. Bentley came home because of the serious illness of Mrs. Bentley, Mr. and Mrs. Shaw were transferred from Wuhu to take charge of the Institute. When Mr. Shaw returned to China the second time he was assigned to Shanghai. After the death of Mr. Ware and the resignation of Mr. Shaw, Mr. O. F. Bareus took over all the work of the Society in Shanghai. When Mr. Williams resigned and went to Shanghai to carry on his literary work, he assisted the Mission with his presence and his preaching and in many other ways. The missionaries who flocked to Shanghai in time of the riots and in the time of Revolution and Rebellion, preached in the street chapels and wherever

else they could find an audience. Some of them went on board the battleships and preached and sang to the seamen.

Living at the entrance to China, the men in Shanghai were expected to serve the missionaries in the interior. Mr. Ware and Mr. Shaw and Mr. Bentley did the banking and the purchasing and the forwarding of goods for the missionaries in Nanking and as far west as Batang on the borders of Tibet. At the same time they served the Mission as its treasurer. In times of riot and revolution they assisted the missionaries who sought safety in Shanghai to find temporary homes.

For several years it was the conviction of a majority of the China Mission that the Society should withdraw from Shanghai and concentrate its strength in the region round about Nanking. The Commission to the Orient studied the situation and came to the same conclusion. They advised that Shanghai be abandoned as a Mission station. This was done. A small work is still being carried on in that city. The Seward Road Church is self-supporting and continues its usual work independently. Mrs. Ware has a school for small children. This school is taught by Miss Esther Ware, an adopted daughter. When a child, Esther suffered greatly from bound feet and cried day and night. Her family thought she was possessed of a devil and threw her out. The weather was cold and her feet were frozen. As a result they gangrened and dropped off. Dr. Macklin amputated her legs below the knees and gave her a pair of artificial feet. Esther was educated in Miss Lyon's school and graduated with honor. She is now and has been for some years an accomplished teacher.

5. In Luchowfu.

Luchowfu is the principal city in a district that has a population of two millions. Seventy thousand people live within the walls, and countless thousands are within easy reach. Luchowfu is noted for being the ancestral home of Li Hung Chang, the most noted Chinese statesman of modern times. Numbers of his descendants and relatives live in the rich homes of the city.

Luchowfu is one hundred and twenty miles from Wuhu by launch, and the same distance by caravan from Nanking. Before a steam launch was placed on the Lake it could be reached from Wuhu in five days if the wind was favorable, and in two weeks if it was unfavorable. No other Protestant Society has work in that territory or in the country between Luchowfu and Chuchow, one hundred miles east.

The first missionaries of the Society to visit that part of China were Mr. T. J. Arnold, then of Wuhu, and Dr. James Butchart, then of Nanking. In March, 1895, Mr. Arnold visited Luchowfu with a view to opening a station. The chief magistrate examined his card and passport and gave him an escort, who attended him for the four days he remained in the city, and kept the crowds in order. Had the magistrate been unfriendly he would have been unable to spend a night in the city, because the citizens were strongly opposed to the presence of any foreigner in their midst. Two colporteurs had distributed Scriptures in the Luchowfu district for two years under Mr. Arnold's direction. Their work prepared the way in some measure for his.

The next year Mr. Arnold was able to rent a building. The delays and trickery of the men with whom he had to deal tried his patience, but he was determined to succeed, and he let patience have her perfect work. In the front of the building he had a street-chapel and a guest-room, and in the rear some living rooms. For a year he lived and labored alone. In that year he preached and dispensed medicine.

Dr. Butchart went north that summer as the physician and interpreter of a company of Americans who were contemplating building a railroad from Hankow to Peking. After his return he went to Japan, partly for the sake of his own health, and partly that he might care for one of the missionaries. In the autumn of 1897 he began his work in Luchowfu, a work which continued for seventeen years, and a work which immortalized him.

In a rented building on the East street of the city he began to heal the sick. Early in his career an event occurred which

proved to be of the greatest advantage to him. A native physician consulted him about a patient who was suffering from strangulated hernia. The Chinese physicians could do nothing for him and gave him up to die. Dr. Butchart proposed an immediate operation. Much to his surprise the proposition was accepted and he was given a written guarantee against injury in case the patient died. The doctor felt that the fate of the Mission was at stake. Failure might mean a mob and a riot and expulsion from the place. In the good providence of God the operation was a success and the man recovered. After his recovery Dr. Butchart was pointed out on the street as the man who had operated on Liu. The citizens placed a complimentary tablet on the walls of the improvised hospital, which contained the inscription, "Benefits received here influence the Middle Kingdom." Nevertheless the people were suspicious and fearful. To quiet their minds Dr. Butchart operated before an open window, that the people might see what was being done. Later their confidence in the doctor was such that even if a patient died under the knife no blame was attached to him.

Dr. Butchart became one of the most skilful surgeons and oculists in Central China. The service he rendered the missionaries in caring for their eyes will never be forgotten. The people of Luchowfu regarded him as a miracle-worker. They believed that he raised the dead, not once or twice only, but in hundreds of instances, and they worshiped him as a Divine Person. In the three years that he served in the medical school and hospital connected with the Nanking University, his reputation as a physician of the highest Christian type was second to none.

Dr. Butchart was a Canadian by birth. He received his medical education in Cincinnati and in New York. He was the gold medalist of his class. He took every first prize that was offered in both institutions. In Luchowfu he treated the sick, preached the gospel, and baptized the believers. He trained a number of young men and sent them out into the smaller cities to minister to the sick and to represent in their

lives and teaching the Great Physician. He was an architect and designed buildings and superintended their construction.

In the year 1901, Mr. Rains chanced to be in China and attended the Annual Convention. The Convention decided to build a large foreign hospital in Luchowfu; Mr. Rains agreed to raise the money needed. The new hospital was dedicated in December, 1902. The first year thereafter fifteen thousand cases were treated. The year 1907-1908 China suffered from an epidemic of malaria, and thirty-three thousand cases were treated. Patients came two hundred miles; a large number came fifty miles. The Li family built a hospital in Luchowfu on Western lines, and placed graduates of mission schools in charge. That did not in the least turn aside the ever-increasing stream of patients who sought relief in the Christian hospital.

In 1897, Mr. Arnold and family went to England on furlough. This left Dr. Butchart alone in Luchowfu. As soon as arrangements could be made, Mr. and Mrs. Titus were sent to join him. Mr. Titus is a Kansan by birth. He spent four years in Washington in government service. In that time he and Miss Eunice C. Shock were married. Miss Shock had been a governess in President Harrison's family for a number of years. Mr. Titus was a student in Bethany College for three years, and was graduated from Hiram College.

In May of the following year Dr. Butchart left for home on furlough. His going left Mr. and Mrs. Titus the only missionaries on the station. In the autumn of that year Dr. Hugh G. Welpton was allocated to Luchowfu. Dr. Welpton is an Iowan by birth. He received his medical degree in Drake University. He spent some time in special study in New York to qualify himself for his professional duties in China. When it was known that a doctor had come to take Dr. Butchart's place, the people supposed that he would open the dispensary at once. But that was not Dr. Welpton's plan. He proposed to get a good knowledge of the language and of the people before attempting to treat their diseases and sicknesses. However, the people crowded around the dispensary and made

such eloquent appeals for help that he was unable to keep his resolution to get the language first. Dr. Welpton opened the dispensary and ministered to them as best he could. Dr. Butchart's return in November, 1899, allowed Dr. Welpton to be transferred to Nanking, where he entered heartily upon the study of Chinese. Malarial attacks which he had previously experienced, increased in severity, until it became certain that he could not live in the Yangtse Valley, and by the advice of his physicians, and to his own deep regret, he returned to America in July, 1900.

After Dr. Butchart was called to Nanking, to teach in the Medical College of the University, Dr. Wakefield was transferred to Luchowfu, and when Dr. Wakefield came home on furlough, Dr. Osgood took charge. At the present time the staff consists of Dr. Paul A. Wakefield, Dr. Paul Stevenson and Miss Margaret Dieter. Dr. Wakefield received his academic training in Hiram College and his medical training in Rush Medical College, Chicago. Dr. Stevenson received his academic training in Hiram College, and his medical training in the medical college of Washington University of St. Louis. Miss Dieter received her academic training in Smith College, and her nurse's training in Massachusetts General Hospital. The China Medical Board has promised the salary of a third physician and a second nurse, and to bear three-fourths of the cost of making the hospital thoroughly up-to-date and the equal of any hospital in America of the same size.

The other men and women who served in Luchowfu are the following: Mrs. and Mrs. Abram E. Cory, Mr. and Mrs. Herbert P. Shaw, Miss Alma Favors, Mr. and Mrs. Justin E. Brown, Mr. and Mrs. Alexander Paul, Mr. and Mrs. George B. Baird, Mr. and Mrs. Frank C. Buck, and Miss Minnie Vautrin. After closing their work in Honolulu, Mr. and Mrs. Cory went to Luchowfu. China had been their choice from the first. Mr. and Mrs. Shaw are from Eureka College. Within a few weeks after their arrival in China they were stationed in Luchowfu, and remained there for a year, when they were transferred to Wuhu. Mrs. Shaw's singing drew and held the Chinese. Her

husband preached the gospel and she sang it. Miss Favors went to China from California. She is a trained nurse and was associated with Dr. Butchart in the hospital. As time went on and Miss Favors came to know more and more of the lives of the people among whom she lived, she craved the privilege of leading them to Christ. Year after year her interest in nursing decreased and her interest in evangelism increased. Before she married Mr. Plopper she was devoting practically her entire time to evangelistic work among the women of Luchowfu. Mr. Titus lived the gospel and preached it, and Mrs. Titus began work among the women, the work for which the Mission is noted. Her guest-room was always open; her gracious presence and bearing made her visitors feel at home; on Sundays she arranged special services for them. Mr. Paul, Mr. Brown, Mr. Baird, and Mr. Buck were engaged in evangelistic and educational work. Mr. Paul is a graduate of Hiram College and served for four years as a general evangelist. Then he was transferred to Wuhu. Mr. Brown is a graduate of Drake University; he had charge of the evangelistic work in the city. Mr. Baird is a graduate of Butler College; he had charge of the evangelistic work in the hospital and in the country. Mr. Buck is a graduate of Texas Christian University; he had the boys' school and the Sunday school. He was able to rent an old temple for a nominal sum for school purposes. These men did not confine all their labors to the city and immediate neighborhood. They went out in all directions and preached the gospel of the glory of the blessed God to multitudes who had never heard the name of our Lord. They established flourishing out-stations in San-Ho and in Liang-Yuen.

The wives of the missionaries did what they could to advance the interests of the Kingdom. They kept open house; they taught in the Sunday schools; they assisted in the church services; their lives and their homes commended the gospel to the citizens of Luchowfu. Miss Vautrin is a graduate of the University of Illinois; she had charge of the girls' school and had a work among the women. She made a large place for

herself in the hearts of the people whose lives she has blessed.

The church building in Luchowfu is the best in the Mission. The money that paid for it was given by Mrs. Myrtle Warren Scott and her mother, Mrs. Warren. It has a large auditorium and rooms for the Sunday school and for other purposes. When the church was dedicated evangelist Shi followed the dedication with a series of sermons. A dozen years before he was stoned; then six hundred people gathered to hear what God had commanded him to speak to them.

The work among the women and girls has been turned over to the Christian Woman's Board of Missions. Miss Collins and Miss Wilkinson are engaged in school work, and Miss Major is preparing herself for the evangelistic work. A large plot of ground within the walls has been purchased, and money is being sent out to pay for the buildings.

In a few years the work at Luchowfu should be one of the most prosperous in the Mission. The staff is large and efficient; they have an open field, and are destined to have a superb equipment. The men who opened Luchowfu to the gospel are gone. They labored, and other men have entered into their labors. God buries his workman, and carries on his work.

6. *In Nantungchow.*

Nantungchow is north of the River and sixty miles inland from Shanghai. The population is about fifty thousand. The surrounding country is the most densely populated in the Yangtse Valley. To the north and west lies the richest farming land in Central China. This is so thickly dotted with houses that it resembles one mammoth village stretching away as far as the eye can see. The district of which Nantungchow is the center has an area of six thousand square miles, and a population of approximately six millions.

In 1895 James Ware opened Nantungchow as an out-station of Shanghai. He rented a building on the main street. In that building he arranged a chapel and reading-room. The same year Evangelist Koo, who had been left in charge, rented a house next door to the magistrate's yamen. The officials

tried by every means in their power to prevent the Mission from getting a foothold in their midst. In this they were defeated. He that sits in the heavens did laugh; the Lord derided their plans. The work begun by Mr. Ware twenty-three years ago has been continued till the present time. It has had its ebb and flow, but in the main the tide has been onward.

In the year 1904 Dr. Edwin A. Layton, John Johnson and D. E. Dannenberg and their families reached China. After a year in Nanking spent in the language school, the Johnsons and the Dannenbergs moved into Chinese quarters in Nantungchow. Dr. Layton and family went to Bochow, but before the end of the year they were recalled and were permanently assigned to Nantungchow.

Two modern homes were built for the missionaries. Being unlike any other buildings in Nantungchow, they attracted much attention. Being two stories high they were seen at considerable distances. They stood near the spot where Hudson Taylor, many years before, halted before entering the city. A little farther on he was seized by an angry mob and dragged a mile or more to the city gates, where the mob halted for a rest. Mr. Taylor, wounded and fainting, asked some women for a drink of water, which they refused. Death appeared certain, when suddenly some chair-bearers forced their way through the crowd, placed the wounded man in the chair, and hurried away to the yamen before the astonished mob regained sufficient presence of mind to interfere.

The next building to be erected was the Chapman Hospital. This is a fine structure and is advantageously located near the canal and steamboat landings, as well as being on one of the best roads in the city. The money for the hospital was given by C. C. Chapman of Fullerton, California, in response to an appeal from Abram E. Cory while at home on his first furlough. The hospital was built under the direction of Dr. Poland and was dedicated on the second day of October, 1912. Before that time, Dr. Layton and family were obliged to retire from China on account of sickness. In the year 1909 Dr. and

Mrs. Poland were sent to Nantunghow to fill the vacancy caused by the return of Dr. Layton to America. Dr. Poland received his medical education in the Barnes Medical College, St. Louis. Soon after the hospital was opened for patients, Dr. Poland and family came home to remain. Dr. and Mrs. G. L. Hagman are now in charge. Dr. Hagman received his medical training in San Francisco; Mrs. Hagman is a trained nurse.

The gospel was preached regularly in three rented chapels. The preaching was done by Mr. Johnson, Mr. Dannenberg, Mr. Plopper, and Dr. Frank Garrett. John Johnson is an Englishman. Before his connection with the Society, he was a missionary in North Africa. After he united with the Society he was sent to Turkey, and when the work in Turkey was closed, he and Mrs. Johnson were sent to China. Mr. Dannenberg is a graduate of Hiram College, and served first in Nantunghow and later in Chuchow. Mr. Plopper is a graduate of Transylvania and the College of the Bible. Soon after beginning his missionary career he and Miss Alma Favors of Luchowfu were married. Mr. Plopper preached and taught, and Mrs. Plopper worked among the women and children. Dr. Garrett was teaching in the Nanking School of Theology when Nantunghow called him. He preferred evangelistic work to teaching and answered the call. Besides preaching, Mr. Garrett teaches the Bible and Christian ethics in the government Normal School. In addition to his numerous duties he is the Secretary of the Mission, a most important position. Evangelist Shi has preached much in the Nantunghow district.

Mr. and Mrs. Ben Holroyd, Miss Nina DuPee and Dr. and Mrs. L. R. Boutwell were appointed to Nantunghow. Mr. Holroyd is a graduate of Butler College and studied pedagogy in Columbia and in the Teachers' College. Mrs. Holroyd is a graduate of Eureka College and spent a year in the College of Missions. Miss DuPee is a trained nurse and has gone to China to work in the Chapman Hospital. In order to qualify herself more fully for the service she spent a year in the

College of Missions. Dr. Boutwell received his medical education in Washington University, St. Louis. Mrs. Boutwell is a trained nurse and a Y. W. C. A. worker. After their tickets were bought and all arrangements made the Government called Dr. Boutwell to the colors.

Nantungechow is a joint station of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Mr. and Mrs. E. M. Bowman of New York have promised twenty-five thousand dollars towards the development of this center. They propose to go to China to look over the ground as soon as practicable. They would have gone before this had it not been for the war. The China Medical Board has promised the salary of another physician and the salary of another nurse and three-fourths of the money necessary for the proper housing and equipment of the medical work.

Chang Chien, the wealthiest and most influential man in that part of China, has offered the Mission remarkable inducements. He has asked it to coöperate with him in the educational, social, and moral development of the district. He has established a College and a Normal School in which teachers are trained for the country districts. He has converted temples into schools throughout the whole region. He maintains an agricultural experiment station, a zoological garden, a library, a museum, a hospital, and a medical college. He supports a school for poor children, in which a simple meal is served at noon. He has an industrial school and an orphanage in which fifteen hundred foundlings are cared for. Chang Chien is a Confucianist, but is very friendly and gives the missionaries perfect freedom to preach and teach in all his institutions. His heir is a Christian.

The Sunday schools have added organized adult Bible classes, and many of the educated and influential men of the place have been led to consider the claims of the Scriptures. Not a few of them have definitely accepted Christ as Savior and Lord.

No other Protestant Society is at work in the Nantungechow district. No other Society will enter it if we will occupy

it; but if not, we will have no reason to complain if they do. It was the conviction of the Commission to the Orient that there is no more promising field than this in all the world. No other field presents such a challenge. Shall we not go up and possess the land?

THE CHINESE ASSISTANTS.

The Chinese Mission has the names of one hundred and eighty-six Chinese on its payroll. Of these twenty-three are evangelists, seventy-five are teachers, six are Bible women, eight are medical assistants, and seventy-four are helpers of many kinds. It is believed by those who know most about such matters that China can be evangelized only by Chinese; missionaries sent from Christendom cannot do it. The principal work of the missionaries is the training and supervision of the Chinese evangelists and teachers and physicians until they are able to walk alone. The missionaries feel somewhat as John the Baptist felt when he spoke concerning our Lord, "He must increase; I must decrease." The missionaries in course of time must give place to the Chinese, who will carry the work on to completion. The Chinese can evangelize their own people more effectively than men from the outside can ever hope to do.

The best known of all the evangelists connected with the Mission is Shi Kwei Biao. He has been in the service for thirty years. In that time he has done a marvelous work. With him preaching is meat and drink. He likes to preach and the people like to hear him. But Shi Kwei Biao is not the only able man connected with the Mission. Other men have done and are doing a work that is worthy of honorable mention. Alexander Y. Lee studied in Hiram College, in Butler College, and in the University of Louisville. Before coming to America he was graduated from Christian College in Nanking. He is now one of the professors in Nanking University. One brother gave up a large salary as an interpreter to devote his life to the Bible Training School. Another brother is the business manager of the University Hospital.

All three are effective public speakers. Then there is Chen Li-seng, a graduate of the old school, who for some years was the pastor of the Chuchow church. After that he was a teacher in the Bible Training School. Now he is the pastor of the Drum Tower church. The wonderful success of the work at the South Gate, Nanking, is due to the enthusiasm and wise management of the pastor, Hsia Gwan-hsiang, the son of an old evangelist. Koh Luen-bo, of Chuchow, gave up a most lucrative employment to devote his life to the ministry. He has done so well that he has the full confidence of all the leading people of his city. Hsu Sing-dyeu has been Alexander Paul's right-hand man in the uplift of Wuhu. These men know the language and the people. They are bone of their bone, and flesh of their flesh. They are the powerful agents by which God will turn the Chinese people from the error of their way and make them into a Christian nation.

MISSIONARIES DECORATED.

Dr. Macklin has received three Red Cross medals in recognition of services rendered. When he and others stayed in Nanking in the time of the second siege and looting, the government wrote about decorating them. Dr. Macklin answered that they desired no recognition, and asked that a charity hospital be erected for Nanking. Instead the government sent him a decoration. On leaving for home, some of the people had a stone tablet cut for him and they carried a rubbing of this through the streets with an enlarged photograph of the Doctor, with music. The governor sent his photograph in a beautiful frame, and a memorial writing in another frame; the civil governor sent a poem; the police commissioner and the scholars sent scrolls, all desiring him to return to Nanking.

William Remfry Hunt, on account of his geographical studies in Anhwei and his maps of that province, was elected a Fellow of the Royal Geographical Society of London. In the Revolution of 1911, he was appointed Red Cross Chaplain, to serve with the forces from the province of Kwantung. He attended the wounded with the stretcher-bearers, and took

them in the armored cars to the base hospitals. When the Manchu city was burned, Mr. Hunt was in Nanking and assisted the Manchus in escaping massacre, and aided in the distribution of food. For this service the Chinese government gave him its military medal with an illuminated address, and the Red Cross gave him its silver service medal. In 1916 the Red Cross Society asked him to go north and investigate famine conditions in Anhwei and Kiangsu provinces. He went and reported what he found. The Red Cross sent him six thousand sacks of rice and six thousand suits of clothes to be distributed among the sufferers. In recognition of his labors in behalf of the starving and dying, the Red Cross Society sent him an engraved silver shield about eight inches by five, mounted on black ebony and encased in a handsome frame. The inscription on the shield, when translated, reads as follows:

“Summer Solstice of Fifth Year of Great and Illustrious Republic of China, in the year 1916, and through the autumn days our two provinces of Kiangsu and Anhwei were in the distress of wide and devastating famine. The floods caused this. The people had no hope. The Chinese Red Cross Society and the Anhwei Famine Relief Committee besought and appointed Rev. W. Remfry Hunt, F.R.G.S., to sacrifice himself and face its fatigue and perils, and investigate the famine regions. This resulted in effective administration and relief. This silver shield expresses admiration and commemoration of great work and kind service rendered the people of the provinces of Anhwei and Kiangsu.” The inscription is signed by the two chairmen, Li Ching Fang and Yu Shou Ping, and by the Vice-President, Shen Tun Ho.

Dr. Elliott I. Osgood has been honored eight times either with decorations or badges or memorials. The first decoration was received from the Revolutionary general who took Nanking, and whose troops followed up the royalists under Chang Hsun. A decoration was given to him and to others who did Red Cross work above Nanking and along the line of the railroad. A memorial stone was placed in the hospital be-

cause he stood by Chuchow when it was in danger of being destroyed by the retreating troops of Chang Hsun, and later when it was in danger of being looted by the unorganized and irresponsible new revolutionary forces. In 1913, when the Rebellion broke out, the Chuchow people organized a branch of the Red Cross Society, and because of the part played in it by Dr. Osgood, he was given a special life membership in the Chinese Red Cross Society. A Relief Corps, with the hospital as a base, was organized, with the young men of the city as workers in it. Dr. Osgood and his associates received a special memorial decoration for the work done in this connection. The Tientsin Relief Corps requested the Doctor to aid them in getting into Nanking before it fell, that they might aid in protecting the hospitals which were full of wounded soldiers from the South, and an orphanage there. He did this, but was compelled to remain in the city until it fell. While he was in Nanking, Dr. Osgood was able to save the family of a Chuchow official, who had placed his family in Nanking thinking it the safer place of the two. In gratitude for this the official placed a tablet in the Chuchow hospital, recording on the lacquered board his reasons for doing so. For similar services, the Peking government presented Dr. Osgood and other missionaries, and a number of foreigners, with the decoration of the Sixth Order of the Abundant Harvest, the National decoration of China. The Chinese Red Cross Society gave to the same group its finest decorations. Mrs. Osgood decided of her own accord to remain in Chuchow throughout the Revolution, and was as worthy of being decorated as her husband, but in China women are not yet recognized as being equal to men.

Frank Garrett was in Nanking in the time of the Revolution and played a man's part, for which he received several decorations. He would have received other decorations, except for the fact that during the Rebellion he was in America on furlough.

THE FALLEN.

Carrie Loos Williams, daughter of Charlis Louis Loos and wife of E. T. Williams, died on the twelfth of February, 1892. Carrie Loos was born in Cincinnati while her father was pastor of the Central Church. She grew up in Bethany and received her education in Steubenville and in Dayton, Ohio. Before her marriage she taught French and German in Dayton and in Christian College, Columbia, Missouri. She was married to Mr. Williams, at that time pastor of the Central Church, on the twelfth of August, 1884, and spent three years in Cincinnati, where their two boys were born. In December, 1886, she and her husband offered to go to China for the Society. They reached Shanghai on the tenth of October the following year. Being afflicted with chronic appendicitis, her husband was advised to take her home for treatment. After a week in her father's house, she came to Cincinnati for an operation. The surgeons assured her, as the physicians in China had assured her, that there was no danger, and that in a few weeks she would be in perfect health. Her condition was much more serious than they supposed. The day after the operation she died. The day before her death she wrote the following letter:

“TO MY DEAR LITTLE EDWARD AND LOOS; MY DARLING BOYS:—As I expect to-morrow to go through an operation which might possibly terminate fatally, I feel that I must leave you a message of loving counsel. O my dear, dear children, how I love you, and how my heart goes out to you being left motherless so young. But my loving heavenly Father is your heavenly Father, too, and he has never left me nor forsaken me all my lifetime, and I have perfect faith that he will watch over you, too, and guide you all your life long. I have prayed most earnestly that it might be so, and I know it will.

“Your dear papa loves you more than you can know. He is not only very good, but very wise, so you must always tell him everything—all your little sorrows and your great ones—and if he has to go away and leave you, be sure to write to him every week as soon as you learn to write, and before that get

someone else to write for you. Your Aunt, Louise Campbell, will probably be your mamma after I am gone, and she and Uncle John love you very much, and you will love them, I know, and obey them in everything, and try to please them, for it is very kind in them to take care of you, and I know that God will bless them for it. God has given you such good grandpas and grandmas and uncles and aunts, and they all love you, and I hope you will always listen to their advice, and be kind and respectful to them. But remember that, after all, your heavenly Father is your best friend, and so is the dear Jesus whom I have taught you to love. Oh, my dear children, I want you to love Jesus more and more every day, and to be like him, and then you will grow up to be good men and useful to the world; and when you die, you will come to see mamma again in heaven, and then we will never be parted any more.

“I have prayed to God, too, that you, my two dear little boys, will love one another, and help each other. If you hurt each other, even accidentally, be sure to ask each other’s forgiveness. Never forget to pray morning or night; tell Jesus everything, and he will be with you and will comfort you; and when you can I want you to read your Bible every day. As you grow older I hope you will be a great help and comfort to your dear papa, who has never thought anything too much to do for his dear little boys. Now good-by, my darling children; when I kiss you good-by to-day, you will not know that it may be for the last time, but I know it. If I die, my last thoughts will be loving ones of your dear papa and my two little boys. You must think of mamma as very happy up in heaven, beyond the blue sky, waiting till you all come up there to meet me. Perhaps God will let mamma watch you from day to day as you draw pictures and go to school and play, or whatever you do all your life long, till you come to me in heaven. May God bless you, and keep you, and lead you in the right path, until we meet again in heaven, is the prayer of your loving mamma, Carrie Loos Williams.”

(Isa. 64:13; Matt. 5:8; John 4:8; Eccl. 12:13; 1 Tim. 2; Dan. 12:3.)

Before her death Mrs. Williams gave one hundred dollars to start a fund for the establishment of a school for girls in Nanking. After her death her friends in Lexington and Cincinnati gave enough to provide a suitable building. The memorial tablet on the wall bears this inscription:

In Memory of
Carrie Loos Williams,
Sometime a Missionary in Nanking,
Entered into rest
February 12, 1892.
This School Established by her Friends
In Loving Memory of her Devotion
To Christ, is an Answer to her
Earnest Pleading in behalf
Of the Girls of China.

Mrs. Williams' body rests in the cemetery in Columbus; her record is in the Book of Life.

Edwin P. Hearnden was drowned on the tenth of July, 1896. It will be remembered that he and Mr. Saw were the first two members of the West London Tabernacle to respond to the call of Dr. Macklin for more workers. On the day of his death, Mr. Hearnden had gone to the home of a Chinese Christian north of Chuchow. This man had opened a chapel in his own house. After preaching in that home to those who had assembled, Mr. Hearnden started for home. In his absence there had been a heavy fall of rain and a mountain stream that he had to cross was swollen. Riding a strong horse, Mr. Hearnden attempted to ford the stream. In some way the horse became entangled in the bridle and threw his rider. Mr. Hearnden undertook to swim across, but the horse, rising and struggling for his own life, struck him in the face with his hoof, and both went down. When the body was recovered, the Chinese saw a foreigner for the first time in the presence of death. An old man said, "We have been call-

ing these foreigners devils, and circulating all kinds of reports about them; but we must stop that. They are human and love as we do.' To commemorate his life work the Chinese Christians placed a beautiful memorial tablet in the chapel. His death was followed by an ingathering. A number stood up and boldly confessed their faith in Jesus as the Christ, and expressed their desire and purpose to follow Him in whose cause Mr. Hearnden had labored.

Mrs. Hearnden did not long survive her husband. After a month spent in Chefoo she recovered somewhat from the shock. She moved to Nanking and engaged in women's work. Later in the summer she was taken down with dysentery. That disease gradually drained her vitality, and on the twenty-fifth of September she joined her husband, from whom she had been separated only eighty days. The Woman's Annex to the Chuchow chapel was erected as a memorial to her life and devotion by her friends in Shanghai. Mrs. Hearn-den's maiden name was Kate R. Brunton. She was an English woman, and prior to her marriage had been engaged in missionary work in Shanghai.

Both were buried in Shanghai. Mr. Hearnden died outside Chuchow, and Chinese law did not permit a dead body to be taken into the city. It was necessary, therefore, that he should be buried elsewhere.

A. F. H. Saw died in Nanking on the seventeenth of May, 1898. Because of the famine in Shantung, thousands flocked south towards Nanking where rice was given out by the officials. Many of the refugees, sick or moneyless, stopped at Chuchow. All winter the missionaries visited the mat sheds, tents, gateways, and ruined temples and other buildings where the refugees found shelter, and carried to them food and clothing and medicine. While engaged in this Christlike service, Mr. Saw contracted malignant typhus fever. He went to Nanking to attend the Annual Convention, and died within two days of the time of his arrival.

Mr. Saw loved the Chinese with a love that was truly wonderful. In every Chinese with whom he had to do, he saw a

soul for whom Christ died, and he prayed and wrought for the salvation of that soul. The poor were always his concern. While he lived in Luhoh he discovered a leper who lived in the street. That leper became his special care. He built a little hut for him, and for three months saw that food was taken to him twice a day, and that all his needs were supplied as long as he lived. His sympathies were not confined to the poor. Feeling the need of doing something for the teacher class, he fitted up a reading room and placed on file such papers and magazines as he thought would interest them. In this way he was able to get into touch with many who otherwise would be beyond his reach.

After his death the trustees of Kuling Chapel placed on its wall a tablet with the following inscription:

IN MEMORY OF
ALBERT FRANCIS HENRY SAW,
THE DESIGNER OF THIS BUILDING.

*Born in London, June 2, 1865;
Died in Nanking, May 17, 1898.
For twelve years a missionary in China.*

*A Man who Loved his Fellowmen,
And gave his Life for them for Christ's sake.
"For the Love of Christ constraineth us."
Erected by the Kuling Board of Trustees,
1899.*

After his death, Mrs. Saw went to Nanking to assist in the work in that city. She continued in the service of the Society till her marriage to Mr. Nightingale of the Chinese Customs.

Two years after Mr. Saw's death, the Christians, of their own accord, determined to erect a memorial tablet in honor of their beloved pastor, who had done so much to lead them into the Christian life. On the anniversary of his death, thirty of them came into the chapel, and, after a short memorial service, started away for the stone, witnessing for

Christ as they went. In the evening they returned, swinging up the street with the huge stone on their shoulders.

Carrie Goodrich Kelly, wife of Dr. William Kelly, was the first Protestant missionary to die in the great province of Hunan. While at the time of her death Mrs. Kelly was a member of another Mission, she went to China as a missionary of the Foreign Christian Missionary Society, and, until her marriage with Dr. Kelly, was a member of the Society's Mission. In the time that she was studying the language, she taught a kindergarten class in the Girls' School, using Miss Mary Kelly as her interpreter. When she was able to talk a little in Chinese, she accompanied the other women to the evangelistic services for women, and assisted as she was able. Although her knowledge of Chinese was exceedingly small, she made a wonderful impression on the women with whom she became acquainted. They said of her that her heart love was very great, and that her heart was very hot for Christ. Mrs. Kelly died on the seventeenth of December, 1901. It should be added that though she became a member of another Mission, she always considered herself a member of the communion in which she had been born and brought up and that had sent her to the field.

Charles E. Molland was born at Barnstable, England, on the ninth of December, 1861, and died in Wuhu, China, on the sixth of April, 1902. After finishing the course in the local high school, he entered King's College, London, and was graduated in 1881. A little later he passed the examination for the Civil Service and served the government for three years. Mr. Molland went to China under the auspices of the Plymouth Brethren, and worked in the Mission of that people until August, 1889, when he united with the Disciples of Christ and became a member of their Mission. It has been shown on a previous page that it was Mr. Molland who opened the work in Wuhu. As a missionary he was untiring and effective. All who worked with him or had dealings with him were impressed with his fidelity and consecration. He regarded the gospel as the only cure for the sin and corruption

of the Chinese race. While on his way to Nanking to preside over the Annual Convention of the Mission, he assisted a woman, who was a stranger in the city, and who was escorting a number of school girls, in getting her baggage ashore and in securing jinrickshas for the company. The day was unseasonably hot, and he remained in the sun without proper protection longer than was good for him. He attended the Convention and gave three addresses on Prayer, and with his accustomed vigor. He returned home apparently in his usual health. But the sun had done its deadly work, and in a few days Mr. Molland entered into rest. He left a wife and four children. Mrs. Molland and children removed to Nanking, and she became the Matron of the Hospital. Two years ago she was placed on the retired list with a pension. All her children live near her in Nanking. One daughter served the Society as a teacher for a brief period in Chuchow.

Thomas J. Arnold was appointed a missionary to China on the eleventh of July, 1889, and after seventeen years of service went to his bright reward, dying on the twentieth of August, 1906. Mr. Arnold was a member of W. T. Moore's Training Class in the West London Tabernacle for some years before his appointment. With the exception of the year he spent on furlough, he labored continuously and faithfully for the redemption of China. His work was done in Nanking, Chuchow, Luhoh, Wuhu, and Luchowfu. In addition to his work as preacher and teacher, he planned and superintended a number of buildings. Before going to China he had studied architecture and was, therefore, better qualified to serve as builder than any other member of the Mission. For several years he suffered from a painful disease known as the "Sprue." The physicians in China, being unable to help him, advised him to seek health in a different climate. He came to California, but got no relief. Then he decided to go on to England, hoping to find relief there. On reaching Liverpool he was taken to a hospital, where he died two days after his arrival. Mr. Arnold was a true man of God. He surrendered an inheritance that he might become a missionary.

Mrs. Arnold took her six small children to Rugby, the place of her birth, and settled there. Later the Society brought the family to America. They made their home in Hiram, that the children might attend school and the College.

Ethel Brown Garrett entered into life on the eleventh of October, 1913. After seventeen years in China, she came home full of plans for entering school, to prepare for work in the new Union Bible College in Nanking for women. She had looked forward to that work for years, and, in all that time, was preparing for it. A few days before she saw the King in His beauty, she wrote: "I feel as never before the despair of a soul without Christ, the Comforter. He has been so immeasurably precious to me, that I long for the day when every soul may know the joy of his presence." "It has been hard to give up these plans because I know the need, and the opportunity, and the call for help. But there is comfort in the thought that my Father knows it, too, and the work will go on, and His name will be glorified in China. It has been a rare privilege to work there for seventeen years. I love the Chinese and admire their qualities of mind and heart. So far as they know, they are certainly ahead of us here in their real unselfish lives and devotion to the One Cause."

James Ware was born in England, in 1859; he went to China in 1880; he went home to God on the twenty-first day of December, 1913. One of his associates wrote of him as follows: "James Ware was a rare soul. The mission field made him great. He came to China as a sailor boy; he died in Shanghai a recognized Sinologue. He was one of the most efficient members of the committee on the revision of the Old and New Testaments. If his linguistic ability could be transmitted, it would be a great thing for the Mission. James Ware will be remembered as one of the great missionaries of China. With all his fine equipment he was humble as a child." He left a wife, five daughters and one son to mourn their loss. Mrs. Ware is on the retired list, but she prefers to continue in the work and do what she is able. It was her husband's wish that she should do this.

Frank Eugene Meigs, who died on the twenty-third day of August, 1915, after twenty-eight years in China, was born in New York State, in 1851. When he was four years old the family moved to Wisconsin. When he was able to care for himself, he moved to Missouri and made his home in that State until 1887, when he went to China. As a missionary he made a record for himself that will not soon be forgotten. He was a born teacher, and to him more than to any one else the credit of organizing the University of Nanking is due. He was a missionary statesman, and pointed out the way the Mission should take. He was a successful business man and was able to do with the Chinese what no one else could do. One who knew him well said: "When he first talked of union in educational work, everyone laughed; when he proposed a better educational association, men doubted; when he proposed the sweeping reform for Romanization, men questioned; but to-day these and a multitude of other things in which he led and helped have been accomplished." Referring to Mr. Meigs, President Paul wrote: "He was too good and too great a Christian to be a sectarian. His horizon was wide with the catholicity of Christ. He grasped the problems of the rising Chinese church, and was close to the native leaders. He thought in large terms, worked for great objects, and moved in strategic directions. Under his influence and instruction Christian leaders and evangelists were equipped for leadership in the new China. To one goal, the legitimate aim of Foreign Missions, all his activities tended: namely, the creation of an indigenous Chinese Christianity, organized and efficient for the evangelization of the Republic." Mrs. Meigs is on the retired list. The two children are in America. The daughter is the wife of David W. Teachout of Cleveland.

James Butchart was born in Dorchester, Ontario, in 1866, and received his education in Clinton, Ontario, in Pulte Medical College, Cincinnati, and in the Eye and Ear Hospital, New York. He finished his earthly course on the fifteenth of February, 1916. Dr. Butchart reached China in 1891, and gave himself wholly and absolutely to the work. No more un-

selfish and devoted missionary was ever sent to any field. One who worked beside him wrote: "Though it may be said that his sun went down while it was yet day, Dr. Butchart gave twenty-five years of efficient service. As a pioneer in the vast Luehowfu field, he did a monumental work. He had a versatile mind and a passion for hard work; he was a skilful physician and surgeon, an able linguist and preacher. No one else could build so good a hospital or home for the money, or see so many patients in a day. Flowers, photography and scientific investigations were his pastimes. Withal he loved his home and was happiest when he was with his wife and children. When he was called to Nanking to take the superintendence of the University Hospital, he made it a model in hospital management, and his services were highly esteemed in that teaching center. True missionary that he was, he lost his life—to find it—in the millions of Chinese to whom he ministered." Another missionary wrote: "Multitudes have been blessed by his ministry, and upon the tablets of their hearts is inscribed his lasting memorial." He was eminent, both in ability and consecration. His was a noble task, lovingly and cheerfully done. The medical students whom he taught put on their white gowns, carried the casket a distance of three miles to the foreign cemetery at the base of Purple Mountain. Mrs. Butchart and four children grieve over his departure, while they cherish his memory with solemn pride. Mrs. Butchart is the Principal of the school for missionary children in Kuling, and is doing a fine piece of work in Christ's name and stead.

Four missionary children and two evangelists were taken. The four children were Marion Macklin, Hugh Molland, Mary Wakefield, and Baby Baird. A child is a missionary almost as soon as born. People gather to see and to admire. Everything about it creates interest. One family said that in time of riot their child was a better protection than a battalion of soldiers. The people said the gods must like these missionaries or they would not have given them such a beautiful child.

The death of these children was precious in the sight of the Lord.

Mr. Vong was the first native evangelist in Nantungchow. He died from cholera soon after that city had been opened to the gospel. His death was caused by his being forced to remain in a miserably noisome place while waiting for the opposition of the officials to pass away. Mr. Nie, the beloved pastor of the Yangtsepoo church, was drowned when the Steamship Onwo was wrecked. He was on his way to visit Mr. Vong.

These all died in faith, not having received the promises, but having seen and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth.

MISCELLANEA.

Among the many things that had a bearing on the missionaries and their work, which would, if known, be of interest to the friends at home, the following are deemed worthy of mention :

1. *The Opposition of the People.* In 1890 Messrs. Saw and Hunt visited Fung Yang Fu, a large city situated about one hundred miles north of Chuchow, and rented a building and began preparation for work. But they were not permitted to remain. They had to leave surrounded by soldiers who protected them from the Chinese mob who stoned them out of the place. Five years later Dr. Butchart received similar treatment in that city.

The same year a chapel was finished and dedicated in connection with the dispensary at the Drum Tower. The dedication aroused the animosity of the anti-foreign element. A large crowd flocked into the chapel and began making a disturbance. Dr. Macklin told them that, if they intended making trouble, they would do well to do it quickly, as soldiers had been sent for and would soon be on the ground. The rioters made a rush for the doors at once, carrying them off their hinges. The missionaries walked back to the compound, shielding the women from the flying stones. During the com-

munion service which followed, the stones battered against the closed shutters, and the compound was covered with missiles. Dr. Macklin walked out to the mob and said to them that, if they meant to tear down the house, to say so, and he would move the sick people into some other place. The crowd was dispersing when the soldiers dashed up striking many an unoffending one who happened to be going by, but failing to arrest any of the leaders who were carefully pointed out to them.

The next year there was a riot in Wuhu of such a serious nature that it was considered prudent to send the women and children away for safety. Because the leaders of the Wuhu riot were not punished, the officials in Wuweicho turned the missionaries out of their chapel, wrecked the premises, and told the evangelist that he would do well to leave while his head was intact. Placards threatening parents if they should continue to send their children to the day school were posted in conspicuous places.

James Ware visited Tsungming in 1890. Before that time no missionary work had been done there. The people were bitterly opposed; they tore down the chapel sign; they closed the chapel and expelled the evangelist from the city. Eighteen months passed before the officials would allow him to proceed with his work. Even then he had to be content with a chapel outside the walls.

Two weeks after the outbreak in Wuhu, there was a similar riot in Nanking. The officials urged the missionaries to send their wives and little ones to Shanghai. This they did, but while they were on the steamer landing, word reached them that their buildings were being looted and burned. The men hurried back and found soldiers guarding the mission property. Dr. Macklin's cistern had been opened in the expectation of finding dead children, but no further damage was done.

In 1887 an agent of the Scottish Bible Society visited Luchowfu with three colporteurs. In spite of such protection as the officials afforded him, he had all his baggage stolen; he

was stoned in the street, and his life nearly taken by some who forced their way into his inn.

In May, 1900, just as the first foreign house was being completed in Luchowfu, there was a local riot. The report that one of the foreigners had been killed by lightning in the new house was spread abroad, and the Chinese took it as a manifestation of anger on the part of some of the idols. A vicious crowd rushed into the yard, to look into the case, stealing and destroying as they went. Dr. Butchart and Mr. Titus hurried to the place, and, facing the crowd and the flying brickbats, succeeded in forcing them out and getting the magistrate there, who arrested and punished some of the offenders and paid for the injury done.

The missionaries in Chuchow often had to meet with petty persecution, threats, and indignities; but they had gone there to stay and they were immovable. "Burn down the house, if you will," was their usual reply. "We will feel sorry for the landlord, but we have nothing of our own to be destroyed." "We will drive you out of the city," the people said. "But we will come back again." On being told that they would not be allowed to return, they said, "Do you think you can keep a guard at every gate and prevent our entrance?" "These foreigners are devils indeed," and gave up the wordy battle. They threatened to burn the house occupied by the missionaries within forty-eight hours. The missionaries went to sleep as usual, and for a few days breakfasted in the tea-shops, preached and sold books before the yamen; prayed much, and chatted as much as possible with the chief men of the city on general topics, and bore a friendly manner toward all, until the people were impressed and surprised by their friendliness, and gave up the thought of attacking them.

2. *The Effect of the War with Japan.* Prior to that war the Chinese regarded themselves as the greatest people under heaven; their empire the only real empire, and all other nations as tributary. All outside peoples were barbarians. They did not distinguish between English, Japanese and Hindus. To them all alike were foreign devils. When the war broke

out the soldiers and common people were filled with rage against all foreigners; they felt that their country was being defiled by their presence, and continually resented their encroachments. The Chinese believed that it would be impossible for the Japanese to win. When reverse followed reverse, they said, "The students and literati have not been aroused yet. Wait till they start, and they will not stop till they reach Berlin, and then where will these Japanese rebels be?" At the close of the war their eyes were opened to their own inferiority, and ever since they have been eager to investigate and adopt Western things. Since the war the Chinese have conceded to the missionaries the right to rent, build, dwell, and travel in China, and that concession has made the work easier. Since 1895, the Chinese in the vicinity of the stations of the Mission have shown an evident eagerness to learn more about Western sciences and arts. The officials have protected the missionaries in their rights more carefully, and the number of inquirers and conversions has increased greatly.

3. *Strange Notions.* Many Chinese looked upon the missionaries as the political agents of some foreign power. As intelligent a man as Li Hung Chang could not believe that missionaries were actuated by disinterested motives. He did not regard them as altruists and philanthropists. At the time of the war with Japan, every missionary was considered a Japanese spy, and more than one missionary was in danger of losing his life because of that misconception. When Mr. and Mrs. Saw were leaving China on furlough, some of the people said that their king was displeased with them and was going to take off his "button"; that is, he was going to take away his literary degree. When Mr. and Mrs. Arnold left Luhoh to take the work at Wuhu, they said that the king was going to take Mr. Arnold's head.

4. *Seeking the Loaves and Fishes.* It is generally believed that the missionaries are rich and are willing to assist the converts. Sometimes men who need help in lawsuits, or help in some other form, profess that they desire to enter the church. It is not easy to discriminate between the seeker after

some present advantage and the man who is in earnest in his desire to find pardon and peace and eternal life. Mr. Bentley told of how a Buddhist priest sought to join himself to the Mission in Shanghai. "He came to us still wearing the sacred robe of his order. Nor was he innocent of the unkempt appearance and general air of slovenliness characteristic of his kind; but smiled blandly, and in a very docile manner asked if he could become my disciple. In vain I protested that I was not seeking disciples to follow us, but was persuading men to follow Christ. He knew that, but he knew nothing about Christ. Me he knew, and me he would follow. Where I stopped, he would stop; where I traveled, he would go; where I slept, he would sleep. He would eat what I ate, and drink my drink. He would even think my thoughts.

"His mental condition was pitiable. Perhaps, or rather certainly, he had not been brilliant originally; but his wits had been dulled, and his faculties beclouded by years of conning Buddhist ceremonial nonsense. How Oriental he was! How helpless! We tried to help him—bought him unpriestly garments, that he might go among his fellows to work, gave him books to read, got a situation for him, encouraged him—but I have not seen him for a month. Is he discouraged? Has he been ruined by some of the vices he learned when a priest? Or was he a fraud from the beginning?"

5. *The Converts.* Friends of the work sometimes ask, "Are the converts sincere? Are they Christians in fact as well as in name?" Dr. Osgood states that one of the greatest pleasures of the missionary lies in watching the development of the new life in those who once were in darkness," but now are "light in the Lord." Especially has this divine growth been manifested in the lives of some of the faithful women. Formerly ignorant, as their fellows, they have become intelligent; illiterate, they have taught themselves to read God's Word; dumb, they have become eloquent in prayer and praise. Many a time, when listening to them pouring out their hearts in prayer and supplication, the missionaries have been constrained to say in joyful surprise, "What hath God wrought!"

Professor Ross has borne similar testimony. "The radiant peace and uplift of soul I have seen on some Christian faces reveal what a moral treasure the Chinese have kept locked up all these centuries. I do not wonder that villagers took a certain saintly Bible woman to be some 'relative of God.' " To many in China the words applied to the Christians in Corinth apply, "You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

6. *The Gratitude of Patients.*—Whenever Dr. Macklin saw on the street a man sick or dying, he had him brought to the hospital. One large room was set apart for Chinese who had been set out to die; and the room was usually full. The Chinese did not wish to have a servant die on the premises; that invited bad luck. So when a servant was thought to be about to die, he was taken out of the house and laid on the street. Dr. Macklin had an eye for such cases, and he received his reward. One day he rode down to Hsia Kwan in a jinricksha. On arriving he offered the coolie the usual fee charged. The coolie refused to accept it. The doctor asked, "What is the matter? Is not this the regular price?" He thought the coolie wanted a larger fee. "Certainly," he said, said, "but don't you remember me, how you took me to your hospital and saved my life? Do you think I want your money after that?"

7. *Offers of Larger Salary.*—Mr. Bentley was offered much more money than he was receiving if he would engage in another form of Christian service. The position was more attractive in many ways. But he had gone to China to work for the salvation of the Chinese, and nothing could induce him to turn aside and do something else. Alexander Paul was offered ten thousand dollars a year to sell oil. He did not consider the offer for a moment. He thought so little of the matter that in his correspondence with the Mission Rooms he never so much as alluded to it. Business concerns are constantly looking for men of ability to serve them. It is very

seldom that a missionary gives up the work to which he dedicated his life. He has other and better work to do.

8. *Missionary Sacrifices.*—The men and women who have gone to the field have not only given themselves, but they give of their incomes most generously. They see the need, and they cannot shut up their compassion; they must share what they have with those who have nothing. They are content to receive small salaries that more missionaries may be sent out. They give as they are able, to maintain and enlarge the work. At one Annual Convention the situation of the Mission was considered. Places that had been opened in answer to prayer were given up, or only partially occupied. The Convention recommended that each missionary assume the responsibility of the work under his charge to the limit of four hundred Mexican dollars; namely, F. E. Meigs, E. T. Williams, Dr. James Butchart, W. P. Bentley, James Ware, A. F. H. Saw, T. J. Arnold, W. R. Hunt; Miss Emma Lyon, three hundred Mexican dollars. When the Society was hard pressed for funds, it was a pleasure for them to do what they could for the work they loved.

9. *Chinese Prisons.*—Messrs. Saw and Hunt were permitted to visit the prison in Chuchow. The experience was as rare as it was sad. The foul stench from the emaciated bodies of bound prisoners was sickening. Huddled together like pigs, the men were fastened down to large iron rings in the floor. Some were manacled to their wooden cages. The Chinese appropriately used the word “hell” for prison. Over the door of the inner ward hung the solemn sentence in Chinese characters, “Past repentance now.” Speaking kindly to several groups, little impression appeared to be made. The men were dazed, indifferent, hopeless. Being moved to speak to a murderer, undergoing a sentence of slow death, they approached him and found him a raving maniac. The sight haunted the missionaries for weeks. The experience was not in vain, for they had the privilege of speaking to the prisoners, and to the jailer they told the story of redeeming grace. What they saw was a call to them to do their utmost to make

China Christian through and through, so that even the men in prison might be treated as men and not as demons.

10. *The Change in the Attitude of the Chinese.*—In the time of the Boxer uprising, the policy of the government looked to the extermination of the foreigners. The Empress Dowager wanted to make China a hermit nation again; she wished China for the Chinese. Thousands of foreigners were massacred and their buildings destroyed. Hundreds of missionaries were put to death. That was not because they were missionaries, but because they were foreigners. Because of the humanity and good sense of several of the Viceroy's the uprising was confined to a limited area. In the Yangtse Valley the foreigners were not molested. No missionary of the Society lost his life, and no building was burned or looted by the Boxers. The Ministers and Consuls advised the foreigners to go to Shanghai till the storm was overpast.

In the Revolution, a dozen years later than the Boxer Uprising, and in the Rebellion that followed the Revolution, the foreigners were protected. Word was sent out from all the camps that if any foreigner was killed, or if any foreign property was destroyed, the man who was responsible for the crime would lose his head. The Chinese paid dearly for the Boxer outrages, and they did not wish to have to pay new indemnities.

11. *Kuling.*—This is a summer resort for the missionaries and other foreigners in Central China. Nanking is on the same latitude as New Orleans. It is very necessary for the missionaries in that part of China to get away from the heat of the plains in the hottest months of the year. Kuling is situated on a low range of mountains south of Kiukiang. The missionaries and business people have been granted a beautiful valley between two of the higher ridges. There they have built cottages in which they can rest for a few weeks in the summer. Among those holding widely divergent views, a committee representing the different missionary societies organized a series of annual union conferences. Quite as significant is the union chapel where all in the place, irrespective

of religious views, worship during the season. The chapel stands as a perpetual witness for and a call to union in Christ among the missionaries in the Yangtse Valley. Kuling is to the missionaries and their children like rivers of water in a dry place, like the shadow of a great rock in a weary land.

WORK BEGUN AND DISCONTINUED.

For good and sufficient reasons the work begun and carried on for a time at four points was discontinued. The first of the four was Bocheo, a town in the northwest corner of the Province of Anhwei. The Mission decided that Mr. and Mrs. A. E. Cory and Dr. and Mrs. Edwin A. Layton should open Bocheo. After two months Mrs. Cory's health failed and it was necessary for Mr. Cory to take her to America. Dr. Layton and family continued the work for almost a year. At first the people were hostile and threatened to take their lives if they did not withdraw. More than one riot was caused by their presence. The medical work was recognized as a boon, and gradually the opposition was changed into good will. Bocheo was far from any other station and had to be abandoned. Dr. Layton and family were recalled and sent to Nantungchow.

The second place that was abandoned was Luhoh. In the autumn of 1889 E. T. Williams and A. F. H. Saw entered that city with a view to opening work. They were able to rent a building outside the south gate. In that building they established a day school. In a few days thirteen boys were enrolled. Owing to a report that the missionaries would take out their eyes and hearts for medicine, all but three of the boys fled in terror. For more than three years Luhoh had no resident missionary. In the summer of 1892 two homes were rented and a permanent work begun. Mr. and Mrs. Saw and Mr. and Mrs. Arnold constituted the force. Mrs. Saw and Mrs. Arnold were the first white women the people had ever seen, and their presence was a source of much curiosity. They heard the people say, as they saw them pass in through the gates, "Are the women foreign devils also?"

The next spring Mr. and Mrs. Arnold were transferred to Wuhu, to take the work of Mr. and Mrs. Molland while they went home on furlough. That left Mr. and Mrs. Saw alone in Luhoh. Feeling how much there was for them to do, they threw themselves into the work with all their hearts and forgot their loneliness. They preached daily, and gave medicine to thousands who flocked to them for relief. The Society being hard pressed for funds, Mr. and Mrs. Saw gave up their home and chapel within the city and moved into two rooms in the rear of the south gate chapel. They had a little reception room in front and there they received daily the people who resorted to them. They went out into the friendly neighborhoods and preached to the quickly-gathering crowds until there was scarcely a street in the city on which Mr. Saw's voice had not been heard.

In 1895, after their return from furlough, Mr. and Mrs. Saw settled again in their two little rooms behind the chapel and resumed work. There were times when the people would not attend the services. They said they had heard the story over and over again and did not care to go. Mr. Saw placed the topics upon which he was to preach each afternoon on two boards and paid a man to carry these boards through the streets, one in front and one on his back. The sandwich man soon filled the chapel with eager listeners. The missionary placed on a bulletin board in front of the chapel the burning questions of the day; these questions furnished topics from which he could preach to the crowds that gathered to read. Another feature was the competition essay. He gave out certain subjects bearing on Christianity, and offered prizes for the best essay on the same. Over fifty Chinese scholars wrote in the first competition. It was necessary for them to secure books treating on the subjects; these the missionary had always on hand. With the books he gave portions of the Word of God.

Then came the death of Mr. Hearnden and Mr. and Mrs. Saw were asked to join Mr. and Mrs. Hunt at Chuchow, the city that Mr. and Mrs. Saw and Mr. Hearnden opened in

1889. Believing that this was God's will for them, Mr. and Mrs. Saw left Luhoh and removed to Chuchow. Mr. Saw still made regular trips to Luhoh to keep in touch with the people, but the work in the surrounding villages had to be practically abandoned. Later the work at this point was turned over to the Friends, and the property of the Society was sold to them. The Friends have now a flourishing work at that place.

The third place abandoned was Chaosien, a town at the end of Lake Chao. Chaosien had been visited repeatedly by the missionaries passing between Wuhu and Luchowfu, but it was not till October, 1907, that it was entered as a resident station. Mr. C. B. Titus rented a house and moved his family there in December of that year. The following April a chapel was rented on the main business street of the city. Evangelists Shi and Han preached in the chapel. Mr. Titus had the oversight of two day schools and a Sunday school. He traveled far and near preaching the gospel and selling literature of many kinds. He gathered a few believers and observed the ordinances with them. While living in Luchowfu Mr. Titus baptized a man whose ancestral home was forty miles from Chaohsien. This man asked him to visit his place and open a church and school. That was done in 1908. The work at Chaohsien was closed in 1912. The forces were depleted by sickness, and no one could be spared from the older stations for Chaohsien. The property was sold to the Christian Advent Society.

The fourth place abandoned was Shanghai. The work in Shanghai began in 1900 and was discontinued in 1916. The staff was not large enough to man the other stations, nor had the Society the funds necessary to equip those stations adequately. To the missionaries and to the Commission to the Orient it appeared wise to carry on the work at fewer stations, and to do intensive work rather than to cover more territory than the Mission could properly cultivate. It appeared to them to be good strategy to build up strong, well-taught churches, and to train a force of efficient Chinese evangelists. Moreover, Shanghai is in a different dialect area from the



1. Dr. William Bailey Hospital, Bolenge.
 2. Baptismal Scene, Longa.
 3. Longa's Kindergarten.
 4. Mission Helpers, Monieka.

other stations, and therefore it was difficult to provide missionaries in case of need. Then, too, the difference in dialect made the training of workers in Nanking University for Shanghai a problem. It should be added that while Shanghai is a large and growing city, it has a large number of missionaries and missionary institutions. No other city in China is so well supplied with Christian workers. In the other districts where the Society is at work—Chuchow, Luchowfu, Nantungchow, Wuhu and Wuweichow, no other Society is represented. Not only so, but in those fields there is sufficient room for expansion for many years.

The abandonment of Shanghai does not mean that the Society will not be represented. There is a vigorous, self-supporting church in the heart of the city. That church will continue to grow and will worthily represent the Disciples of Christ. The Institute property can be sold and the proceeds wisely invested in some other part of China. The Yangtsepoo property has been sold to the Northern Baptists; and they have taken over all the work of the Society in that part of the city.

VIII. EXPANSION IN AFRICA.

(Continued from page 107.)

BOLENGE is on the Congo, and seven hundred and fifty miles from its mouth, and a little distance from where the Ruki enters the Congo. It is about midway between Stanley Pool and Stanley Falls. Being the first station of the Society, naturally more work has been done in it than in any other. At the time of its purchase there were two dwellings, one school building, and one store. Since that time other buildings have been provided as needed and as the resources of the Society permitted.

Bolenge has been pronounced the most beautiful station on the River. It is known among those who know it as "Bolenge the Beautiful." An English missionary, after a visit, wrote, "Bolenge Station, built on a good high bank, looks very picturesque as one stands on the deck of the Mission steamer, the

'Goodwill.' The grassy lawns, the beds of flowers, the houses and other station buildings peeping out amongst the palms and other indigenous trees, not only make an attractive picture, but also show that this is one of those too rare spots in Congoland where God's servants are trying to help the degraded natives and lead them sympathetically to God.' He wrote of the spring that supplies an abundance of pure and clear water, and of the grove of orange trees, and the vegetable garden which supplies the missionaries with the green food so conducive to health on the Congo.

LONGA, the second station opened, is seventy-five miles from Bolenge, and is situated on a high bluff at the junction of the Bosira and the Momboyo rivers. Longa is the key to hundreds of villages and tens of thousands of people, most of whom at that time had not heard the name of Jesus of Nazareth. Early in the year 1907, Dr. Dye and Mr. Hensey visited Longa and helped to choose the site. It took two years from the time the request was made to secure permission from the Government to open a work at Longa. When permission was given it was with the understanding that a medical man should be permanently located at each station. While the Mission was waiting for permission, one of the native evangelists was carrying on the work. Towards the close of 1908, Mr. Eldred and Dr. Jaggard left Bolenge for Longa. Until a suitable building was erected, they lived in a temporary storehouse. As they had no stove, they cooked in an open fire and baked in an empty oil drum. In a little time part of the site was cleared, stumps were burnt out, the land was graded and fenced and planted. As soon as practicable the buildings most necessary were erected. A church of sixty-nine members was organized. The membership had been transferred from the church in Bolenge.

LOTUMBE, the third station opened, is on the Momboyo, and is seventy-five miles from Longa. The request for a site and permission to open a station was granted within six months of the time it was presented. The work in that section of the field really began when Is'ekai left Bolenge, where he had

been baptized, for his home in Mbaea. Is-olumbu went to Lotumbe in November, 1907, and worked there for two years, when the first missionaries joined him. Meanwhile Is'ekai left his home and removed to Lotumbe that he might be near the evangelist, and that he might assist the work in every way possible. Mr. Hensey and Dr. Widdowson were the first missionaries to visit Lotumbe. The people were amazed and said to one another, "Come and see the gods who have come to see us"; "The gods of Efoloko have come." Dr. Dye and Mr. and Mrs. Herbert Smith were the first resident missionaries in Lotumbe. Dr. Dye was able to remain only one month; Mr. and Mrs. Smith have had their home there ever since. In 1910, when the Mission asked the Society for permission to open Lotumbe, the Society cabled, "Lotumbe impossible." It felt that it was unable to send out any new workers at that time, and that it did not have the funds the new station would require. Mrs. Dye attended the Topeka Convention and made an address of such marvelous power that the impossible became possible. The fact is, that before the cablegram reached Congo, Lotumbe was occupied. Like Longa, Lotumbe was hewed out of the jungle.

MONIEKA, the fourth station opened, is on the Bosira, and is one hundred and thirty-five miles from Longa and two hundred and ten miles from Bolenge. For some reason permission to open work at Monieka was withheld for three years, but when it was granted the site was given free. The first missionaries to visit Monieka were Mr. Eldred and Dr. Widdowson; the first missionaries to reside there were Dr. and Mrs. Jaggard. Miss Edith Apperson did all her work at that station. There were four hundred believers in Monieka and sixty-five evangelists before there was any resident missionary. One visitor wrote: "The work here is beyond description. Our entrance was a triumphal march. We were surrounded by welcoming natives. The greater part of them had never seen a white woman. Some who came after we had gone into the house set apart for our use, fought for a peep into the doors and windows, and it seemed for a time that

they would break down the flimsy walls. Then they sounded the great wooden drum, and the people assembled to hear God's message. Picture if you can a great spreading-branched palaver tree, and you can see the auditorium nature had provided for us. Within the ample shade of this African temple sat a great circle of red-painted natives. In the center of one side sat the chiefs and old men, each in his own chair of state, with a curious broad-bladed knife in his right hand; to their left sat the young warriors, uneasy, with the spirit of those who are more used to the battleground than to the temple, and beyond them the boys, as fidgety as the boys of any land. To the right the women and girls were huddled in a shapeless mass, as full of giggles and gossip as might be expected. The other side of the circle was made up of those who are more earnestly seeking for the light. They sang with much zest if little tune, 'There's not a Friend like the lowly Jesus,' and then came the message.

"The service over, the elders remained. Then rose Lon-jataka, the hereditary chief, who in his town is as autocratic as the Czar, ponderous in the dignity befitting a man who has two hundred and ten wives and forty houses in which they live. Thus said he, 'White man, the words of God which you have spoken to us feel very good in our stomachs. If our young people agree to them it will be good for Monieka. At Bolenge there are other missionaries. Why don't you and mamma stay here with us? We will build you a home, and you shall teach us of your "witch-doctor," whom you call Jesus, and perhaps even we old men will agree with him.' "

The methods employed were the same on all the stations. As in other mission fields, preaching had the first place. Every missionary was an evangelist. In nine months Mr. Faris preached two hundred and ninety-eight times. The preaching was followed by teaching. The converts had everything to learn. There were meetings in the week to attend to the business of the church and to cases of discipline. There were other meetings for edification. Observance of the Lord's

Supper kept many from falling. The thought of meeting Him at the Table disarmed the tempter.

The preaching was not all done by the missionaries. Every convert felt called of God to sound out the word of truth, the gospel of salvation. At first the converts went out into the towns and villages for a week or for two weeks and preached wherever they could get a hearing. Later the church selected those who were best qualified and sent them out and supported them. Those who were sent out were gone a month or for a longer period. In that time they told all they knew. Then they returned for further instruction and for a little rest. As most of the evangelists of that time could not read, the necessity for their returning at stated times is apparent. As they acquired more knowledge and more experience they were sent out to greater distances and for longer periods. Sometimes they went as far as a hundred miles and were gone two or three months; sometimes they were sent twice that distance. When they returned they brought a large number of inquirers with them. As many as a hundred or two hundred, and, in some cases, still larger numbers of men and women accompanied them to the station. The inquirers would remain for some weeks under instruction. Those that appeared sufficiently intelligent in the things of the Spirit, and who appeared to be actuated by proper motives, were baptized and added to the saved. The others were told to wait until they knew more and were better prepared to begin the Christian life. By far the greater number of the Christians in Congo are the results of the preaching of the native evangelists.

The missionaries did not confine their preaching to the stations where they lived. Almost as soon as they had a sufficient knowledge of the language to make themselves understood, they began to itinerate. They went out, as the apostles did, and preached everywhere. It could be said of them, as was said of the apostles, that the Lord worked with them, and confirmed the word with the signs that followed. They encouraged the pastors and teachers at the out-stations. They looked into the work that was being done, and set in order the things

that were wanting. Thus Mr. Faris went out from Bolenge into the villages around about and spoke to the people all the words of this life. Early in his career, Mr. Eldred went to Ikoko for a little rest. He returned across the country on foot. Each day he preached three times in the villages through which he passed. When the people heard of his approach they fled to the woods, thinking he was a State official. When they learned that he was a missionary, they returned and listened to his message. Several wished to accompany him home and live with him on the station, that they might learn more of the grace of God as revealed in Jesus Christ. Failing in that, they begged him to send them teachers to teach them the word of God. On another tour Mr. Eldred visited eighty-one villages, fifteen of which had never seen a missionary. On that tour he preached one hundred and twenty-four sermons and had numberless interviews with people who were asking what they should do to inherit eternal life. The men who were with him held many services night and morning. In one other year he was out in the field one hundred and ninety-three days, making twelve trips, one eighty miles in length, one two hundred and fifty miles, and one three hundred and fifty miles. That year he spoke in eighty-seven towns and villages. He visited some places three times and some other places five or six times. On his last tour in which he had Mr. Hobgood as his traveling companion, he planned to be gone from home ten weeks. That trip would have required him to travel seven hundred miles on land and two hundred miles on the river. He purposed to visit many places that never had been visited by a missionary. One man traveled twelve hundred miles on one trip, part of the way on foot and the rest of the way on the water. It should be remembered that in that part of the world there are no railroads and no roads of any kind, only paths through the forest. Much of the way is through swamps where the water is from ankle to armpit deep. The streams have rude bridges of poles, and an aerobat might be able to get across without getting wet; all others are very likely to fall into the water and mud.

Every missionary spends a considerable part of every year in tours into the back country. Often two go together. They take their folding beds, bedding, food, clothing, dishes, medicine, magic lantern and slides. The people are wonderfully interested in pictures. The screen is hung up between two trees, and the men and women and children gather to see and to hear and to admire. The lantern always secures an attentive audience. The missionaries can talk far into the night, and know that no one is weary and anxious for him to bring the service to a close.

The married women go with their husbands when that is convenient. Wherever they go they create a sensation. Most of the people in the villages never saw a white woman, though they may have seen white men. At one station the people asked Mrs. Jaggard, "Where did you come from? Have you no mother?" Others said, "Let her get out of the canoe and walk." Others still, "Come and shake hands with a spirit." When they saw Mrs. Eldred they insisted on her taking down her hair, that they might see how nearly it reached to the ground. A white child is a wonder; people traveled from distant villages to see and touch one.

The medical missionary prepares the way for the evangelist. He cares for his associates, for the missionaries of other societies, for government officials, for traders and travelers, and for the natives. When Dr. Dye began his work at Bolenge, there was not another physician in a radius of eight hundred miles. He states that from Stanley Pool to Bolenge he had a clinic all the way. In Congo the people suffer from all the diseases to which flesh is heir. They suffer from ulcers, sore eyes, running sores, pneumonia, amœbic dysentery, yaws, bronchitis, laryngitis, pleurisy, hernia, hydrocele, elephantiasis, skin diseases, intestinal parasites, worm infection, and sleeping sickness, a disease more deadly than smallpox or leprosy. Most of the deaths are premature and preventable. Many of the sick come to the physician too late. Perhaps they do not know that there is balm in Gilead. Nine canoes brought fifty invalids to Bolenge. They traveled one

hundred and fifty miles. Others came in steamers, from one hundred to six hundred miles. The people are profoundly impressed by the cures. Dr. Jaggard operated on a man for a tumor. Dr. Dye performed an operation and when he brought the patient out from under the anesthetic, the bystanders cried, "The white man has raised the dead." The report of these and similar cures is carried for hundreds of miles through the jungle and across the sands and swamps of Africa.

The medical work brings results. The State officials are grateful for the help they receive, and grant concessions and **courtesies** that otherwise they would not give. The traders carry the missionaries and their supplies on their boats free of charge because of the treatment they receive when sick. Missionaries from other societies went to Bolenge in search of health, and remained a week or a month or a longer time. Catholic priests and Sisters and Trappist monks sought relief and cure at the hands of the medical missionaries of the Society. The relief given in the day of need bore fruit in after years.

For a considerable time after the work began, the Mission had neither hospital nor dispensary. The medicine was dispensed from the bathroom window. Then a small building known as the Cotner Hospital was erected. The money for this building was provided by the students and faculty and friends of Cotner University. Cotner Hospital was invaluable to the physician and to the patients.

The sick were treated in the absence of a physician. Every missionary gave medicine for simple diseases, and some of them performed minor surgical operations. The demands were insistent and importunate. The people would not take a refusal. No station had a doctor all the time. In the absence of a doctor at Bolenge, the other missionaries reported 2,073 treatments in one year, and 9,000 another year. At Longa, in the absence of a medical missionary, the treatments numbered 5,670 in one year, and 7,284 another year. At Lotumbe, in the absence of a physician, the treatments given



AFRICA.

Reading from left to right, beginning at top: Dr. H. N. Biddle, Ellsworth Faris, Dr. R. J. Dye, R. Ray Eldred, Mrs. R. Ray Eldred, Dr. L. F. Jaggard, Mrs. L. F. Jaggard, Miss Ella Ewing, A. F. Hensey, W. H. Edwards, C. P. Hedges, Herbert Smith, E. R. Moon, H. C. Hobgood, Dr. W. A. Frymire, Emory Ross.

by the missionaries numbered 4,640 one year, 5,670 the next year, and 6,000 the next. State officials and traders were nursed through serious illnesses, including rigors due to sun-fever, bilious fever, abscess of the liver, and blood-poisoning. One missionary, who was not a doctor, said he had treated everything from itch to icterus, and from bugs to babies. The missionary pulled teeth, lanced abscesses, and treated all kinds of fever.

Schools were opened on every station. Before any teaching could be done, it was necessary for the missionaries to reduce the language to a written form, and to prepare the textbooks. The course of study was very simple. It consisted of reading and writing and a little arithmetic. Other things were taught incidentally. The first thing in the morning was for the children to show their hands. If they were not clean they were sent to the beach to wash them. The children that came from a distance were given a bath and a suitable garment to wear during the school hours. The day schools number 121, and the pupils enrolled in them over three thousand. The program contemplates a school at every out-station where there is an evangelist. There are two boarding schools; in these there are 344 pupils. There are night schools for young men and women who are unable to attend during the day. Every workman on the station is required to attend school for at least one period every day of the school year. If pupils are tardy or if they misbehave, they are required to remain and do some work, such as cleaning the slates, sweeping or scrubbing the floor, cutting the grass, hoeing in the garden, picking up damaged oranges, and other things of the same sort.

In the boarding schools the girls are taught cleanliness, modesty, to use the sewing-machine, to make their own clothes, to sweep and dust, to prepare and cook food, to serve the meals, to wash the dishes, to care for children. The little girls are placed in the care of the older ones, who see to it that their charges are bathed, that their clothes are washed and ironed and cared for. The women in charge of the boarding

schools play games with the girls in the evening and tell them stories. All the while they are teaching them things that will be of utmost value in after years.

The boys on the station are taught to cook their own food and to care for their own clothing. When they are old enough they are given tools and taught to use them. Before the arrival of the missionaries, the boys never saw or heard of such a thing as a plane, or a saw, or a chisel. They are taught useful trades, such as tailoring, gardening, laundering, brick-making, and carpentry. Men are taken out into the forest with the missionary and shown how to mark and saw lumber; they are taught to prepare the lumber for the builder, how to lay brick, and how to do a hundred things that are of service to themselves and to the missionaries and to their people.

In the Sunday schools and in the Endeavor Societies the Word of God is taught as in the homeland. In the Sunday school the parables and miracles and lessons and events recorded in the Gospels are studied in order. The Book of Acts is taken up and studied in the same way. Ample time and attention are given to the Life of Christ and to the Life of Paul. The pupils are taken back to the beginning and study Genesis and Exodus. The whole Bible will be covered in time. The Lotumbe school has followed the International Lessons for four years. In 1918 the whole Mission adopted this plan. The lesson topics are printed in the quarterly paper, "Ekim ea Usango." For several years the Bolenge Endeavor Society was the largest Society in the world. Recently it has been divided, but there are more Endeavorers than before the division. To prepare the teachers for their work, Herbert Moninger's "Training for Service" has been studied. It is necessary for the men and women who go out into the towns and villages to be able to answer the questions asked about the Book and its Author.

In April, 1917, a school for evangelists was opened in Bolenge. Twenty students enrolled at once and fifteen more a few days later. Mr. Moon has the chair of Old Testament History, Mr. Hensey the chair of the New Testament and prac-

tical evangelism and pastoral theology. Mrs. Hensey teaches French, and Dr. Barger lectures on physiology. French is the language of the government and of most of the traders; on this account it is very desirable that every evangelist and teacher should have at least an elementary knowledge of that language.

There is much teaching done outside of the schools. Girls and women of mature life are taught to read the Scriptures. They want to be intelligent in the things of the Spirit. They want to be able to read for their own satisfaction, and that they may be able to teach other women in the villages. A woman who can read respects herself and is respected by others. She realizes that she is not a brute, but a child of God, and an heir of immortality. Women who run away from brutal husbands and seek safety in the station, are taken in and taught. The law permits a woman to leave a polygamous husband, and go to live with another man if he has no wife, or to live in the village by herself, or to go to the Mission. In case she remains single, her husband has no recourse; in case she marries another man, her new husband has to pay her former husband what she cost him. In Congo the average price before the war was ten dollars. The women who seek safety in the Mission are given work; they are paid ten cents a week, about enough to provide food and clothing. Usually, in course of time, they marry Christian men.

Much time is required in instructing the converts in all that relates to life and godliness. They come from the lowest stratum of society. In the old life they were addicted to every form of wickedness. They were dishonest, untruthful, unclean, cruel and treacherous; some of them had been cannibals. They had no conception of any connection between faith and conduct. It was necessary to teach them the first principles of the oracles of God. It was necessary to teach them that, after their entrance into the church, they must put away their feuds and love as brethren. It was not an easy matter to teach them that they were to offer their bodies a living sacrifice, holy, acceptable to God. Some of the converts

went back to the old life. They were not willing to forego their former privileges and practices. And the hearts of the missionary was sore. He saw that, in their case, his labor had been in vain in the Lord. With the great majority it was not so. They held fast the beginning of their confidence to the end. After his visit to Congo, Mr. S. J. Corey wrote, "The gospel changes the people in a very real way. Their lives are new lives."

The missionaries introduced the Press and found it an indispensable auxiliary in the educational and evangelistic work. Most of the New Testament, parts of the Old Testament, a hymn-book, textbooks, a grammar and dictionary, business cards, envelopes, letter-heads, short stories from the Bible, and the *Congo Christian*, were printed. Mr. Hedges knew nothing of printing or binding before he went to the field. He soon mastered the rudiments of both. He and the boys he trained were able to produce very creditable books. Before any printing was done, it was necessary for the missionaries to translate. The people of the Congo had no word for purity, for virtue, for virgin, for repentance. It took the missionaries a long time to find a word for salvation. New words had to be coined, or old words had to be given new meaning, before they could express Christian concepts. Mr. Faris and Mrs. Dye led in the work of translation, but every missionary has had a share in it. Mrs. Wilson copied the translations on the typewriter for the printer.

The buildings erected contributed to the work of the Mission. The native buildings were unsuitable for Americans. Even if they had been suitable, there were none they could rent. They had to put up their own homes and the other buildings required. Frank T. Lea began to build. He was a carpenter by trade. He built a workshop and tool-house. He taught some of the men to mark and saw lumber and to make brick. He was followed by Mr. Eldred, Dr. Widdowson, Dr. Jaggard, E. R. Moon, C. P. Hedges, H. C. Hobgood, W. R. Holder, Herbert Smith, and Dr. Frymire. Mr. Eldred made a pug-mill in which to grind the clay for the bricks. He

taught the men how to mould and burn and lay them. He took them into the forest and taught them to use the pit-saw. In five months he built a carpenter-ship, a sheep and goat house, a house of three rooms, a cook-house, a shed for making brick, a large shed for drying them, a kiln for burning them, thirteen houses of two rooms each for the workmen, and a tabernacle that would seat three hundred people. At Bolenge, Dr. Widdowson built a tabernacle that would seat a thousand people, a new dwelling, and a building to house the press. Mr. Moon superintended the erection of a building that housed the dispensary, a drug room, an operating room, a laboratory, a dining room, a sitting room, rooms for the doctor's family, and a large room for white patients. At Bolenge, a house containing eleven rooms for the accommodation of visiting Christians was built, and another of five rooms for sick people, and another for single women. Dr. Jaggard made and burned 125,000 brick, sawed 15,000 feet of lumber, erected a dwelling with four rooms, four double houses for the workmen, and a double brick cook-house. Charles P. Hedges began a house in Lotumbe. When he left on furlough, Herbert Smith completed it. When some chiefs came to examine it, he asked them why they could not build such a house for themselves. They answered, "Are we gods?" He told them they had all the materials at hand. They said, "We do not know how to use them? Where did you get your wisdom?"

The walls of the first buildings were of poles and mud; the roofs were of thatch. The thatch was made from a certain kind of palm leaves. Men had to cross the river and wade in the swamps to get them. When the leaves were brought home on their shoulders they were made into mats, and the mats were fastened to the rafters with rattan. The thatched roofs and the mud walls did not stand the tornadoes and rains of the tropics. The white ants ate the poles and the rafters. It was necessary to build of brick, to import corrugated iron for the roofs, and to secure wood of such texture that the white ants could not eat their way through it.

The buildings erected by the missionaries were comfortable and sanitary. The first house had a clay floor. When the wind blew and the rain fell in torrents the roof was blown away and the floor became mud, and the beds had pools of water standing in them. The furniture was soaked and injured if not ruined. With a brick house the missionaries could sleep in comfort when the winds blew and the floods came. Not only so, but every missionary home was an object lesson to the people. As a result the Christian people are building far better homes than they did before.

In addition to evangelizing the people of Congo and teaching them to build proper homes, the missionaries have rendered them assistance in other ways. For example, they have introduced many varieties of fruits and vegetables. The diet of the people consists for the most part of food derived from the cassava plant and from the palm nut and palm oil. The missionaries introduced the plantain, manioc, mangoes, guavas, pineapples, grapefruit, bananas, oranges, avocado pears, cow-peas, sweet potatoes, Irish potatoes, yams, squash, sugar-cane, peanuts, beans, tomatoes. The introduction of these fruits and vegetables means that the natives will be better fed and better nourished, and therefore better qualified to do their share of the world's work. It means that they will have more good things for themselves and a surplus to sell in the market.

THE OUT-STATIONS connected with the Mission number 220. There are many other places where the gospel has been preached; but at the out-stations it is preached regularly. At half of these teachers are located. All of them are visited by the evangelists, and the converts have some oversight. The first place at which an out-station was opened was Bonkombo, a town on the peninsula between the Congo and the Ubangi rivers. The number of out-stations increased from year to year. From time to time the Christians at the out-stations gather into the central station, and are taught the way of the Lord more accurately. They are mightily helped by the fellowship as well as by the teaching they receive.

The people in the villages and towns are eager to hear and to know the truth. They are calling for teachers and evangelists. When the missionary visits them, they beg him to come again, to come soon, and to come often. When he is unable to visit them, they send deputations asking for teachers. The name of the man of Macedonia in Congo is Legion, for they are many. As the missionaries go out they are invited to dwell among them and teach their children. In one town where six months before there had been a cannibal feast, attended with horrible rites, killing several victims for the funeral ceremonies of the old chief, the son wanted them to build and live in his town. When one missionary was leaving on furlough, the chief said, "White man, do not forget us, but come back soon. Do not stay too long. Tell the Christians in your country that we need more of God's teachers. Be sure and bring other teachers with you when you come back to us." At another place the people were anxious to learn more. The missionary said, "We will return in six months." They said, "Why, if you wait that long, some of us will die. You come to us again soon." They chose twelve of their number to accompany the missionary, and said to them, "You go to Lotumbe and get baptized as soon as you can. If the white man cannot send teachers, you come back and tell us what you know, even if you know only a very little. We don't want to be in the darkness any longer." After preaching in one town, the chief begged Mr. Eldred to live with him and teach his people the words of God. He offered to build him a good house and to furnish him with food if he would stay. The chief of Ikengo went to the station with a delegation asking for teachers. He said, "Many of our people are calling, calling, calling for you, white teacher. Send us a teacher and we will give him a house and provide everything." In a pigmy village, the chief urged the white teachers to stay and teach them the words of Jesus. They said, "We cannot stay, but we will return." The chief said, "No, if you go away we will never have another opportunity of salvation. No one ever cared for the Bacwa, and no one

ever will." A company of one hundred visited Bolenge asking for the word of God. At the first visit of the missionaries to Monieka, they spent one day and two nights. When they were arranging to leave, the people said, "We will not let you go. You must stay and teach us." Only on the promise that they would return would they let them leave. While they were passing one village, the people gathered on the shore and said, "If you dare to pass us by, we will tell that God you preach about on you. Are we not people? Why do you pass us by?" A chief went to one of the stations and said, "White man, you are sending teachers to other villages, but none to mine. I have come to see about it."

The people are not only eager to hear, but to obey. The first baptism in the Mission took place November 23, 1902. The next month six more were baptized and the church was organized. The whole number of baptisms from that time until the first of June, 1918, was 8,990. In 1910, a cablegram from the Society read, "Lotumbe impossible." At the time the last Annual Report was written, there were 1,969 names on the Lotumbe church roll. What was said of Corinth long ago could be said of the work in Congo, "Many hearing believed, and were baptized." It would be claiming too much to affirm that all who confessed faith in Christ and were baptized were begotten of God and knew God. But this claim can be made for a great number. They brought forth fruits meet for repentance. Only the good tree bears good fruit. The polygamist put away all his wives save one, to whom he was legally married, and set his slaves free. His wealth consisted of wives and slaves. They did his work and earned him the wherewithal to pay his debts. His rank depended on them. When a man stripped himself of his wealth and his social standing, the presumption is that he is a new creation, that for him old things have passed away, that they have become new.

The way the people give is another evidence of their sincerity. Not all the converts, but most of them, are tithers. Tithing is not made a test of fellowship; but the converts

have almost all adopted the tithe as the amount due to God. The way they give, considering that their incomes do not average more than one dollar a month, is very wonderful. When the Bolenge church had only ninety-two members, it sent out three of its members as evangelists. It is not correct to say that every nine members support the tenth as a missionary; that was true for a time and in some places; but it has not been true in all places and at all times. Nevertheless the giving of the Congo Christians has been most remarkable; the story of their giving has been told round the world. Those who have money give money; those who do not have money give what they have, cloth, dried fish, fruits, dishes, spoons, chickens; a boy gave his coat, the only coat he ever owned, and a coat he highly prized.

They give time as well as money. They go out on preaching tours for a few days or for a few weeks, and at their own charges. The men and women who give their entire time to the work are supported by their brethren or by the friends at home. But there is a great deal of unpaid service. Among many of the believers there is a passion for giving the word of life to those who have never heard the message.

The change in their manner of living is manifest to all. They give up smoking hemp and tobacco and promiscuous dancing, and all that belongs to the old life. Men and women dress differently. Their dress is simple but modest. Their homes are different and better. Their children are brought up in the nurture and admonition of the Lord. They keep their bodies clean and wear their hair differently. Dr. Jaggard says the only time the non-Christian natives get a bath is when it rains, and when it rains they keep indoors. The faces of the converts are different; the outward change corresponds to the inward renewal.

It has been difficult for the raw savage to believe that missionaries in going to Africa and spending their lives there are not actuated by selfish motives. They are inclined to believe that they are connected with the State and share in the profits of the State. It has been equally difficult for them to

believe that the people who accept the gospel put away all their wives save one, emancipate their slaves, and live the Christian life. More than one town has sent delegations to the stations to ascertain the facts. In every case the delegation was convinced and returned, feeling as the Queen of Sheba felt when she saw the magnificence of Solomon, that the half had not been told.

Something should be said about the obstacles encountered. In the first place, the climate is very trying on Americans. The first term of service is for three years, and not all who are sent out can remain so long. The second and subsequent terms are for four years. Not all can remain for four full years. The missionaries are learning how to protect themselves against the sun and against the diseases of the tropics. As a result they have better health and remain longer in the service. Dr. Barger says, "There are no high hills north, south, east or west of us, and but for clouds the sun can be seen and felt for the whole day. Notwithstanding, in our particular belt, the climate is really very pleasant. Our homes are seldom uncomfortable from heat, and neither the rainy nor the dry season is excessive." Dr. Frymire has spoken to the same effect. He is of the opinion that one can have as good health on the Congo as at home. This may prove to be the case in the future; it has not been the case in the past. Some have had to retire from the field, and some have died who should have lived. If the missionaries in Africa were able to serve for six or seven years without a furlough, as in the other fields, there would be less loneliness, and it may be that several who are not with us might be alive and well and active to-day.

The Roman Catholics are another serious hindrance. They claim the whole field whether they can cultivate it or not. They follow the missionaries and seek to prevent their getting a foothold anywhere. Belgium is a Catholic country, and the priests make the most of that fact. The State officials, as a rule, are courteous and hospitable; the same can be said of most of the traders. The priests and catechists

are uniformly hostile and unscrupulous in their opposition. They give each convert a bit of coarse cloth and confidently affirm that it is a part of the dress of the Virgin Mother; they tell the convert that if he will wear it around his neck it will protect him against all evil. After the convert has worn it for three years, he is given a crucifix; that is a still more powerful charm. To the natives, the cloth and the crucifix are not essentially different from their fetiches. The Roman Catholics invent and circulate false reports about the missionaries. They say that, when the missionaries baptize a candidate, they keep him under the water for half a day, and that if he is alive at the end of that time he is received into the church. Other reports as baseless as this are told as undeniable truths. Moreover, they do not hesitate to use the club when they think they can use it to advantage.

A third obstacle is found in the ignorance and the superstition of the people. Whether they have anything worthy of the name of religion or not is a moot question. They believe in spirits, but it is not clear that they believe in a Creator. One writer says that to their imaginations the ancestral spirits people the darkness with hideous shapes, poison the light with their presence, sweep over the plains like wild beasts, fill the forests, inhabit trees, make their homes in the sea, the lakes, the river; the air is full of them, the earth teems with them; fire is not free from their presence. To them they attribute the sorrows, and the sufferings, the misfortunes, and, in some cases, the death of mankind. They have a strong belief in demons, which may inhabit a man or woman, causing them to exercise a malevolent influence in the village, thus bringing sudden and unknown diseases and death." They have fetiches without number. They wear these on their persons; they fasten them to their agricultural implements, to their guns, and to their houses. The fetiches are supposed to keep off evil spirits, to assist them in hunting and in fishing, to cause their crops to grow, and to give them victory when fighting against their enemies. Much has to be unlearned before the

missionaries can by admonition and teaching present these people perfect in Christ.

The chief hindrance is heathenism itself. Livingstone spoke of heathenism, as he saw it, as inconceivably vile. The nakedness, the filth, the cruelty, the degradation of the people are always present to the missionary, and always exert a depressing influence over him. It is a constant struggle to keep alive in his own soul the sentiments and aspirations that should be the perpetual possession of a Christian.

THE S. S. OREGON.

The Mission Steamer, the Oregon, has rendered the Mission a wonderful service. Before the Oregon was built, the Society sent a steel boat to Congo. For a time the boat, which was named the C. E. Messenger, was propelled by paddles. Then an engine was installed. The Messenger enabled the missionaries to travel with greater safety, and to go farther and faster than was possible in the cramped and leaky canoes. But something better than the Messenger was needed. At the close of one of Dr. Dye's addresses at the State Missionary Convention of Oregon, Davis Errett proposed that the churches of that State provide the funds necessary to build a mission steamer that should bear the name of their State. The proposal met with instant and universal favor. Considerable money was raised before the audience was dismissed. George C. Ritchey gave much time and labor to the raising of the whole amount needed. Other churches on the Pacific Coast assisted. The Oregon was built in Pittsburgh by the James Rees Sons Company. The builders donated one-tenth of the entire cost. At the Centennial Convention ten thousand people saw the Oregon dedicated. After she was completely finished, she was taken apart, crated, and shipped to Kinshasa, where she was rebuilt by Mr. Moon and Mr. Wilson. The English Baptists gave the Mission the use of its ways and other assistance most generously.

The Oregon has more than justified the hopes of her friends. She was launched on the 29th of July, 1910, and left Kinshasa on the 25th of October with a heavy cargo for Bolenge

and the up-river stations. The first year she steamed 10,810 miles and earned \$1,676.60 by carrying freight for other missions and for the State. In one year the Oregon made four trips to Stanley Pool, one to the high Momboyo, one to the Juapa, one to the Lomela, one to the Lulanga, and three to the Mobangi, beside numerous visits to the different stations of the Mission. Without the Oregon the work at Monieka could not have been kept up, and it is possible that one of the missionaries would have died had she not brought the doctor more speedily than any canoe could have brought him. In the intervals between trips her crew did a large part of the building of the new church at Bolenge. The Oregon is used now exclusively for evangelistic purposes. The Mission finds it profitable to have freight carried by the State boats. The last long trip made by the Oregon was made when she took the missionaries to Luebo, far up the Kasai, to attend the Biennial Conference of all the workers in the Belgian Congo. The following men have served as captain of the Oregon: E. R. Moon, A. F. Hensey, Dr. L. F. Jaggard, and W. H. Edwards.

The Oregon was pronounced a beauty when she was launched. It was said by those who knew whereof they affirmed that she was the strongest boat on the River. The missionaries of other societies said, "She will be in a class by herself"; "We wish our boat had some of her good qualities"; "It is a shame that ours cost so much when yours is so ridiculously cheap." Dr. Biddle's family furnished one cabin in his honor. That cabin contains the medical supplies and the surgical instruments that are needed while exploring the country beyond the stations.

About a year ago it was decided to consider the Oregon a floating station. Captain Edwards and family live on board throughout the year. They go from place to place and look after the work that is being done. They carry mail and supplies to the different stations. They take the inquirers to the stations and back again. They visit new places and give the people a knowledge of Christ.

UNION WITH THE WOMAN'S BOARD.

An event of unusual importance to the work in Congo was the union effected between the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. The Woman's Board had a work in Liberia. Jacob Kenoly began that work independently. Subsequently it was taken over by the Woman's Board. Emory Ross and Dr. Ernest B. Pearson were sent to Liberia after Jacob Kenoly's untimely death. On examining the field, it appeared to them that Liberia was occupied and that there was no room in it for another mission. A trip was made up the Ubangi river with a view to opening a mission near its head-waters, if the population and other conditions appeared to warrant it. Captain Moon and Dr. Frymire went with Mr. Ross and Dr. Pearson in the Oregon as far as the water permitted. They searched in vain for a suitable place. The population was sparse and the expense of trying to open a work so far inland was prohibitive.

After the trip up the Ubangi was completed, it was decided to explore the hinterland of the District of the Equator, to ascertain if there was room for both organizations in it. Dr. Frymire, W. R. Holder, Edgar A. Johnston, and E. R. Moon constituted the exploring party. Mr. Ross went as far as the Oregon could go. Leaving the Oregon, the explorers divided into two parties, one going in one direction and one in the other. They were gone from home five months. On their return their conclusion was that there was ample room for both Societies in that field. The Mission recommended that Longa be given up as a resident station, and that two stations be opened on the upper waters of the Juapa, one at Wema, and one at Mondombe. They recommended also that the staff be increased to sixty-five, and that it be kept at sixty-five as long as there is any work to be done in that field. The Mission recommended also that one station be opened on the Ubangi as soon as the other places are supplied with workers and the equipment needed. Both Boards approved the recommendation. The Disciples of Christ have one Mission on the Congo, and the missionaries are supported equally by both organizations. Mr. and Mrs. Ross are now at Lotumbe, Dr.

Pearson is at Monieka, and Miss Utter, Miss Musgrave and Miss Smith are on the way to the field. They will be located where the need is greatest.

The men and women who have served in the Congo Mission are these: Mr. and Mrs. Ellsworth Faris, Dr. Harry N. Biddle, Dr. and Mrs. Royal J. Dye, Mr. and Mrs. R. Ray Eldred, Dr. and Mrs. Edwin A. Layton, Dr. William Charles Widdowson, Mr. and Mrs. Andrew F. Hensey, Dr. and Mrs. Louis F. Jaggard, Mr. and Mrs. R. S. Wilson, Mr. and Mrs. Charles P. Hedges, Mr. and Mrs. H. C. Hobgood, Mr. and Mrs. W. R. Holder, Mr. and Mrs. Frank T. Lea, Miss Katherine Blackburn, Mr. and Mrs. Everard R. Moon, Mr. and Mrs. Herbert Smith, Mr. and Mrs. E. A. Johnston, Miss Edith Apperson, Miss Ella Ewing, Dr. William A. Frymire, Mr. and Mrs. William H. Edwards, Dr. and Mrs. G. J. P. Barger. Some of these have left the field on account of sickness or for other reasons. Some are at home with the Lord. The others are either on the field or at home on furlough. It is not practicable to set forth what each one has done; nor is it necessary. Suffice it to say that the men and women who have given their lives and their all to redeem Africa have done a work that needs no commendation from man. God knows it, and has accepted it, and his approval and blessing rest upon the workers.

Two people that served for short periods were Mr. Eben Creighton and Miss Cord of the Congo Balolo Mission. Mr. Creighton was traveling through Africa and by chance visited Bolenge. Seeing the need and having no pressing call to any other field, he decided to remain and help as he was able. He did not have the language, but there were many things that he could do and did do. He made charts for the evangelists and teachers; he went out with them and spoke through interpreters; he led the singing, and aided in the building operations. He spent a year at Bolenge, and was regarded as an angel of God. Miss Cork went to Mrs. Dye's assistance. She served as nurse and housekeeper for three months. She was so well pleased with the place and the people that she

said if there were two of her instead of one, it was very certain that one of the two would live and work in Bolenge.

The Disciples of Christ are responsible for the evangelization of the entire Equator District, except a very small part of it. They are responsible for the District of the Ubangi across the Congo and to the west, and the lower Ngiri and Ubangi river region. The missionaries now in Congo hope to be able at no distant day to enter the French Congo between the Ubangi and Sanga rivers with native evangelists. If this territory is won for our Lord, the Disciples of Christ must send out more workers; they must send out evangelists, teachers, dentists, physicians, nurses, agriculturalists, engineers, business men, single women, all of whom know Christ.

THE NATIVE WORKERS.

No account of the work in Congo would be complete that did not tell something about the native evangelists and teachers and helpers of different kinds. These number 382 in all. The first man who made his influence felt was a cripple named Joseph. He had been a slave, but had gained his liberty. He made a living by fishing. Every evening after supper the boys on the station gathered about him to hear him read and tell Bible stories. These meetings became increasingly interesting as time went on. It came to pass that some of the people of the town joined the boys and listened to the words that fell from Joseph's lips. The attendance grew so great that it was necessary to adjourn to the church. Joseph was paralyzed and could speak only with difficulty. But he was able to make himself understood. He was carried in a hammock into the outlying villages, and told the people there what he had learned of the Man of Galilee and of the gospel that He had sent to the whole creation. Joseph went home long ago, but he is remembered and will be remembered for a long time to come. He left the Mission all he had, a hen and nine chickens, a saw made from a head-knife, and a fishing-net.

Lonkoko was the first man baptized at Bolenge. He was sent across the Congo in response to an appeal from some of the villages. While on a preaching tour he heard of savage towns across the Boloko, and asked for a guide, but no one would volunteer because of the danger. There was a tradition to the effect that no stranger ever crossed the Boloko and returned to tell the story. Lonkoko hired a canoe and paddled alone, though the chief and the people tried to dissuade him, telling him that he would never return. But Lonkoko trusted in something better than man-power and guns. When he reached Ilange, that great cannibal town turned out to see a man who had courage to appear before them with but a staff for his journey. They asked him, "How did you come to come here?" He answered them by quoting his marching orders, laying special emphasis on the words, "And lo, I am with you always, even unto the end of the world." They listened with astonishment to his simple gospel message, and asked him to remain with them another day. He talked to them again that night, and all the next day he preached to them the gospel of light and love. When he left they begged him to visit them again.

Thaddæus Bitumba is known as "the preacher who couldn't quit." He had ample ground for discouragement. More than once his canoe was wrecked by hippopotami. In the wreck he lost all he had except the clothing he wore at the time. He was reviled and threatened; his house was burned; his goats and chickens were killed. But none of those things moved him. He was determined to finish his course, and the ministry which he had received from the Lord Jesus, to testify the gospel of the grace of God.

Mark Njoji is the son of a famous witch-doctor, and might have succeeded his father and brother, but he chose the better part. He went to school and became a Christian and an efficient evangelist. He accompanied Dr. and Mrs. Dye to America, that he might assist Mrs. Dye in her translations. While in America he learned to print and to bind. The

knowledge he gained in America served him well after his return to his own people.

Iso Timothy, Efoloko, and Ekakula and many others belong to this goodly fellowship. There is hardly any station or outstation at which Iso has not lived and wrought. He has gone before the missionary and prepared the way for his coming. He it was that opened Monieka long before the Mission was able to allocate Dr. and Mrs. Jaggard to that station. Iso has carried on the work in the absence of a missionary. He is able to handle the Catholic catechists and drive them from the field. Iso is the man who swallowed the medicine the witch-doctors said would cause all the people in the town to die within twenty-four hours if they did not renounce the faith of the gospel. The people expected to see him fall down dead at once. When they saw he suffered no harm, they changed their minds and said that Iso spoke the truth, and chased the witch-doctors out of the place, and told them not to come back.

The evangelists have been opposed and persecuted in many places. They have been beaten unmercifully and maliciously. Their clothing and trade goods have been stolen when they were far from home. But they kept right on with their work. They carried themselves so admirably, not rendering blow for blow, or railing for railing, that the people who had maltreated them saw that there was something unusual about them, and returned their goods in whole or in part. They were afraid to keep them.

THE FALLEN MISSIONARIES.

The missionaries who have fallen in the service are: Dr. Harry N. Biddle, Miss Ella Ewing, Mrs. R. R. Eldred, R. R. Eldred. Dr. Biddle was born and educated in Cincinnati. From childhood he had a desire to be a medical missionary. When he heard the call for a physician to go to Africa with Mr. Faris, he responded most promptly and most gladly, "Here am I, send me." On the last day of December, 1897, he wrote, "I am in the heart of the Dark Continent, far from

wife and others whom I hold most dear, a traveler without fixed abode, deprived of many of the comforts of civilization, a messenger of the gospel, surrounded by ignorance, superstition, and sin. Moreover, I have been in the past year, and am now, surrounded by many dangers, and yet the good Lord has preserved me through them all. Here in Africa where the pestilence walks in darkness, and the destruction wastes at noon-day; where many fall at my side and at my right hand; where there are wild beasts and wilder men, serpents and plagues, I have been marvelously preserved. The Most High God, the Almighty, has been my fortress and my refuge; He has kept me in all my ways, and has set His love upon me." At the beginning of the new year he wrote, "Lord, I dedicate this coming year of my life to thy service, and thank thee for the one thou hast permitted me to finish." Describing the burial of a native, he wrote, "I asked God to forgive us who know the truth, and who had not taught him of the love of God and the sacrifice for sin. God hasten the time when every soul in Africa may have a chance for eternal life." Dr. Biddle died October 8, 1898. ✓

Miss Ella Ewing died in Bolenge on the 17th of May, 1907, within three months after her arrival. She was the pride of a cultivated Christian home, a graduate of Eureka College, and an active member of the church. She was dedicated to the service of Christ as a missionary before she was born. She grew up with the consciousness that she was to be a missionary. When she was appointed to Africa her delight and gratitude knew no bounds. She praised God that to her was this grace given, that she should be permitted to give a knowledge of Christ to the women and girls of Darkest Africa. Her presence on the field brought sunshine and joy to all on the station. The natives found as much pleasure in her as the missionaries. She manifested her interest in them and her love for them in a thousand ways. They could not understand her words, but they could not misunderstand her deeds. They saw that her life was thoroughly devoted to Christ and to their elevation. Mrs. Dye wrote of her, "I am sure that a young

woman of deeper consecration, or more holy zeal and enthusiasm, of more varied capabilities, never was sent to any mission field; and just as surely did no one exert a greater and more undying influence in so short a time." Her sacred dust rests under the glorious palms of Bolenge, and the majestic Congo as he rolls on to join the sea murmurs her requiem.

Mrs. Eldred was a gifted and beautiful woman, a true wife and mother. She was never robust, but she had faith and courage and devotion. She permitted and encouraged her husband to leave for the field the day after their third child was born. She consented to leave her boys in the Wharton Memorial Home when she and her husband left for Africa the last time. She was criticized and condemned for this by some good people, but she believed that she was acting according to the will of God. In Africa she showed people who had no conception of a home what a home should be. She taught the wives of the evangelists, hoping that they would teach the Christian women in the villages. She was attacked by the blackwater fever; she got some relief but never was herself again. There was no physician and no white women on the station. She suffered a relapse and her condition was critical. The Christian boys paddled day and night in a heroic effort to bring Dr. Jaggard to Longa in time to save her life. They did their best, but when Dr. Jaggard arrived she was in her grave, and had been for twenty-four hours. Mrs. Eldred died on the 14th of November, 1912. She lived a noble life and left her children and the church a priceless heritage.

Mr. Eldred survived his wife only a few months. He died on the 3d of September, 1913. On hearing of Mrs. Eldred's death, the Society cabled him to go to Bolenge for a season of rest. He was alone at Longa, and it was thought that the fellowship with the Bolenge staff would afford him comfort and strength. He said, "How can I leave my people? I am their teacher, and they need me. I will stay at Longa till the workers come. As I toil for those I love, God will lighten the load of loneliness from my heart." He remained at his

post, and planned a long trip, the trip from which he did not return.

In his youth Mr. Eldred worked with his father at the carpenter's bench. He was a natural mechanic. He took a kit of tools with him to Congo. While he was working as a carpenter, his friends persuaded him to go to College and prepare for the ministry. He received his professional training in Eureka College, and in Kentucky University, and in the College of the Bible. He was an athlete and played on the baseball and football teams. His giant strength made him indispensable. In Africa he served as builder and evangelist. He made and repaired the tools he needed. He made brick and sawed lumber and put up buildings. The natives were amazed at his size and strength, and were never weary of watching him at work. He used either hand with equal facility. In one year he built a native house of three rooms, a house of ten rooms for the workmen, two large sheds for making and drying brick, a permanent brick kiln, a new brick store-room; made forty thousand brick, and got out twenty thousand feet of lumber. In his leisure hours he made a wheel-barrow.

When his wife died there was no missionary on the station. He dressed her body and decorated it with wild flowers; he made all the funeral arrangements; he preached the sermon, superintended the interment, and notified the friends. Because there were some present who did not understand English, he preached the sermon in English and in French. Big and strong as he was, he was as tender as a woman, and as gentle and chivalrous to his wife as any knight of romance to fair lady.

As an evangelist he was tireless. He was always thinking of the regions beyond, and the multitudes who had not heard the name of the Saviour of the world. He wrote, "God is opening doors of opportunity to us now that may be closed to us later if we neglect them now. It is ours to march in sunshine and in rain, ours to sleep in most uninviting places, ours to preach to crowds the very stench of whose filthy bodies

is repulsive, ours to do our very utmost in relieving their sicknesses, ours to sow with a most liberal hand the seed of the simple story of Christ and his love for us. We can leave the results with Him who sleepeth not day nor night, assured that his word will not return to him without having accomplished at least some good."

He fell far beyond where any missionary had ever gone. It was while he was swimming the Lokolo, a stream not more than one hundred and twenty-five feet wide at that point, that the end came. He was not drowned, as was reported; he probably died from heart-failure. His vitality had been reduced by African fevers; his heart was broken by the loss of his wife; he was not the man he had been.

Mr. Hobgood, who was with him at the time of his death, took the body to Tumba for burial. A few days after his death, Mr. Hobgood baptized one hundred and eighty-seven. On a visit a little later he baptized three hundred, and on a third visit a very large number. That lonely grave will be a way-mark to his associates and successors. It will be a challenge to the church to take possession of the land for which he died. It will be an indication to the natives that Christ has already begun to take possession of their country.

Mr. Hensey, his biographer, compares Mr. Eldred to Livingstone and Grenfell. Had he lived as long as they, he would have carried the gospel to multitudes who have not heard. Mr. Hensey writes, "Had he remained in the homeland, it is not likely that he would have been more than ordinary preacher. But he yielded up his soul in full surrender to his heavenly vision, and in the doing of the task to which the Master called him, his soul was overwrought. When he came home on his first furlough, his friends noted that he had grown. By the time he came home again, it was evident to all that he had outgrown himself. His timidity was gone. The flash of his eye manifested that his soul had been set on fire. As he pleaded for Congo's millions, his words glowed with the eloquence of a prophet. In the magnitude of the work to which Ray Eldred had been called, the average man

had been transformed into the great man." When his wife died, this is what he said, "No price is too great to pay for the redemption of Africa." ✓

Two other missionaries sleep in African graves. Mr. John Dye, the father of Dr. Dye, accompanied his only child to Congo. He was alone, and it was easier for him to go than to stay. He taught the boys on the station to make furniture and to do other things. The natives and the missionaries looked up to him as to a father. John Dye was not a missionary in the sense that he was appointed and paid by the Society. But he was a missionary, and commended the gospel that he believed and lived to the people of Africa. Robert Paul Johnston died before he was a year old. The believers and unbelievers were interested in this radiant child. He did not live and die in vain. His grave will tie some hearts to Africa, hearts that otherwise would never give a thought to that dark land.

And they shall be mine, saith Jehovah of hosts, in that day when I make up my jewels.

VIII. EXPANSION IN CUBA.

(Continued from page 109.)

In the spring of 1902, Mr. and Mrs. Menges moved to Matanzas, a city with a population of about forty thousand and about fifty miles distant from Havana, and began work at once. Within a few weeks they had opened a preaching place and were conducting a Sunday school and a day school. Mr. Menges said that the principal part of his work was done, not in public meetings, but in conversation with individuals and in distributing tracts. He states that the work was hindered by the extreme poverty of the people. The blame for this was placed by many on the Americans because they failed to provide relief. A Catholic priest declared in public that the prevailing want and misery were due to God's anger with the people for permitting the establishment of Protestant missions on the island. The opposition of the established Church was very strong. Every effort was made to keep the people away from the services in the chapels and their children from

the schools. Material inducements were offered to those interested if they would have nothing more to do with the missionaries. Processions and fiestas were more frequent than formerly. Rome had never before been so active in Cuba. Mrs. Menges taught Bible classes and a class of young ladies in the Sunday school. She distributed clothing that was contributed by the churches in Stanford and Princeton, Illinois, and assisted the poor in other ways.

In 1904, Mr. and Mrs. Roscoe R. Hill joined the workers in Matanzas. While Mr. Hill's work was educational for the most part, he served the church as pastor for a year and a half. Besides, he taught a Spanish class in the Sunday school and taught English to a group of young men. Mrs. Hill's musical ability was of the utmost value to the Mission. It helped to draw and hold many who would not care to listen to a sermon, and who would not understand a sermon if they heard one.

In Havana, Mr. McPherson was responsible for three preaching services each week and for the maintenance of two Sunday schools. He conducted services in Spanish for the Cubans, and in English for the Americans. Mr. McPherson considered Havana the most difficult mission field in the world. He spoke of it as almost paralyzed by iniquity. The Lord's day was the special day for driving, concerts, theatre-going, dancing, racing, and gambling. He encountered these obstacles: Cock-fighting, lotteries, social depravity, a lack of the consciousness of sin, and active opposition from many quarters. The chief obstacle was the blighting and degenerating influence of Romanism, exerted through centuries, on character. The Cuban people had lost the sense of the sinfulness of sin, and, consequently, the sense of the need of a Savior. Protestant Christianity with its demands for a pure and holy life, its struggle against sin, its sacrifices, and its spiritual ideals, appeared to them altogether too hard when compared with the sensual and easy life permitted by Catholicism. A people that had followed the easier way for generations were not prepared to become heroes in a day.

The same year in which Mr. and Mrs. Hill went to Matanzas, Miss Williamina Meldrum went to Havana. Miss Meldrum was a trained and qualified teacher, and an earnest Christian worker in Buffalo before her appointment as a missionary. She spent her first year in Cuba studying Spanish, teaching and assisting in the services conducted at the various mission points as she could. The next year Mark S. Peckham was engaged to serve in Cuba as a teacher. Mr. Peckham was the son of George A. Peckham of Hiram, a college graduate and a man of ability and experience in the school room. The Mission rented a large and handsome building in one of the best sections of the city and opened a school which was called a college. The hope that it would grow into a college in the course of a few years was cherished. Mr. Peckham, Miss Meldrum, and Angel Godinez constituted the faculty. From the very first there was daily instruction in the Bible, and a religious service in the chapel every morning of the school year. As the students were partly Cubans and partly Americans, the exercises were in Spanish one morning and in English the next.

In 1907, Mr. and Mrs. McPherson resigned and came home. They felt that the education of their children was their first duty, and there was no school in Havana where their children could receive such an education as their parents wished them to have. In order that the work might not perish, Mr. Menges returned to Havana and remained there for a year. When it was necessary for him to take charge again in Matanzas, the work in Havana was discontinued. This was not according to the desire of the Board. When Mr. and Mrs. McPherson signified their purpose to withdraw from Havana, the Board made diligent search for another family to take their place, but searched in vain. No suitable family could be found to go to Havana.

The college proved very expensive and was discontinued prior to the time when Mr. and Mrs. McPherson left for home. When the college was discontinued, Mr. Peckham and Miss Meldrum were transferred to Matanzas. Mr. Peckham took

charge of the schools, which, up to that time, had been under the oversight of Mr. Hill. Owing to the failure of Mrs. Hill's health, it appeared necessary for the family to retire from Cuba and go to a cooler climate. Miss Meldrum took hold of the work in earnest and was a great help. She had charge of the primary department of the Sunday school; she organized and taught a class in teacher-training; she prepared programs and drilled the children for entertainments; she translated songs and adapted them to music. Her services were many and various. In 1908, Mr. Peckham left Cuba because he developed symptoms of tuberculosis. Soon after he went to his reward. The following year Miss Meldrum married and severed her connection with the Society.

For nearly two years Mr. and Mrs. Menges were the only missionaries of the Society in Cuba. He had the care of all the work in Matanzas and in the region beyond. Beside the day schools in Matanzas, there was the church and Sunday school and a secondary Sunday school in La Loma, a district of the city. Churches had been planted in Cidra and in Union, and work was being done in Jovellanos, Mostacilla, and Manguito. In Union and Jovellanos there were Sunday schools and day schools. There were two young men associated with Mr. Menges, as Timothy and Titus were associated with Paul. These men were Julio Fuentes and Jacobo Gonzalez.

The need of trained men is felt in every field. Mr. Menges did what he could to supply that need in Cuba. He had a class of young men and for them he prepared a course of lessons in the life of Christ, a course in the life of Paul, and two courses in the Old Testament. He gave practical instruction in the preparation and delivery of sermons, in the performance of pastoral duties, in the relation of the missionary to the public, and in kindred subjects.

From the beginning the need of a suitable house of worship was realized. The Cubans, like other Latin people, have much regard for outward appearances. The Catholic church provides spacious and splendid buildings, and in so doing min-

isters to the sensuous nature of the people. The missionaries felt they were at a decided disadvantage in having no better place in which to worship than a barn or a barn-like structure. In response to earnest appeals, Frank B. Vennum of Illinois gave five thousand dollars towards a good building in Matanzas. The chapel complete and the grounds cost sixteen thousand dollars. The building is of stone and concrete and is the best missionary plant in the city. Mr. Menges had the oversight of the erection of this beautiful building.

In 1913, Mr. and Mrs. W. L. Burner were chosen and appointed to Matanzas. Mr. Burner received his education in Transylvania and the College of the Bible. Mrs. Burner is a graduate of Hamilton College. Within a year of the time of their arrival, Mr. and Mrs. Menges resigned. They had two fine boys and they wished them taught and trained for their life work in the atmosphere of the United States. In 1916, Elmer Griffith was employed to lead in social work among the boys and young men of Matanzas. Mr. Griffith received his education in Transylvania, and in the University and Bible College of Missouri. The grounds and buildings are admirably adapted to such work as he contemplated. Mr. Griffith did not find the place and the work altogether to his liking, and resigned in less than two years and took a position in the Havana Y. M. C. A.

For a number of years the wisdom of continuing the work in Cuba was under consideration. The missionaries felt that without a large equipment of men and means, the Society was wasting time and energy and money. It was soon found that Cuba did not appeal to young people as effectively as the great non-Christian lands of Asia and Africa. It was extremely difficult to get young men and women to dedicate their lives to mission service in Cuba and to keep them in Cuba after they had entered it. The field is a limited one and is fairly well occupied by other societies. Because of the difficulty of securing desirable workers, and because of the great need of the other fields, the Society in convention assembled advised the Board to withdraw from Cuba. Before

final action was taken, representatives of the Society visited Matanzas and investigated the field thoroughly; not only so, but Mr. Burner visited the Society's rooms for a conference. The Board acted on the advice of the Society and the visitors and the missionaries and withdrew. The work in Matanzas and round about was turned over to the Presbyterian Board of Home Missions; the property was sold to them for eighteen thousand dollars, and the missionaries came home.

IX. EXPANSION IN THE PHILIPPINES.

1. In Laoag.

(Continued from page 115.)

In a previous chapter it was stated that Laoag was opened by Messrs. Hanna and Williams. They left Manila for Laoag in January, 1903. In 1904 Mr. Williams left Laoag and went south fifty miles to Vigan, and there opened the third station. Mr. Hanna remained in Laoag until his first furlough.

Laoag is the second largest city in the Philippines, and is 250 miles north of Manila. The Laoag field stretches thirty miles to the south; forty miles to the north; to the China Sea on the west; and as far east as the missionaries are able to go. In cultivating this field they travel by raft, by sailboat, on foot, on horseback, in oxcart and carriage, on bicycle and in automobile.

Dr. Cyrus L. Pickett and Dr. Leta M. Pickett joined the Laoag staff in 1903. The Doctors Pickett were educated in Drake University and in Omaha Medical College. At that time there was no other physician within fifty miles, and no hospital within two hundred and fifty miles. Manila was from three to seven days distant. The old physicians had left and no Americans had taken their place. In the larger centers a few native "practicantes" could be found, but the people had little confidence in them. As soon as the Doctors Pickett were settled in their own home and let it be known that they were

there to heal the sick, patients began coming from near and from far. In a year or two all the towns in the province with two exceptions were represented among the patients. The Doctors were welcomed by Americans, Spaniards, Filipinos, and Chinese. Many patients were treated in their own homes because they were afraid to go to the hospital. Dr. Pickett was called out into other towns and later into other provinces.

For several years they had no hospital. As they had no trained nurses it was a question with them whether it was worth while to open a hospital. In the Philippines, when a child wants to eat a certain thing he eats it, whether it is good for him or not. When he does not want to take his medicine, he does not take it. Until there was a nurse in charge who would see to it that the physician's orders were obeyed, the value of a hospital was in question. Among the Filipinos a bath, when one is sick, is absolutely unpermissible, even though the sickness is no more than a sore finger or a headache. One missionary told of a man whose ankle was broken and who would not go into the hospital where he would have the best of care, because he was afraid the doctor in charge would put water on his foot. This man was not an ignoramus, as one might suppose. When he met the accident he was on his way to Laoag to apply for a position as a teacher in the Normal School.

In course of time a hospital and trained nurses were provided. The money for the hospital was given by R. A. Long, of Kansas City. The building was to be a memorial of his sister, Mrs. Sallie Long Read, and was to bear her name. The building and its equipment cost \$8,379.51. One roof shelters a hospital with forty beds, a dispensary, a chapel, and nurses' quarters. In this building many marvelous cures have been wrought. Patients suffering from smallpox, syphilis, cholera, bubonic plague, tropical yaws, and other diseases have been treated, and with the happiest results. The cure of tropical yaws by intravenous injection of salvarsan appeared to the people as nothing less than miraculous.

The patients in the hospital and dispensary included the governor, provincial officers, priests, and the poorest and most ignorant of the people. Dr. Pickett was a welcome guest in the homes of the Americans, Spaniards, Catholics, Independents, Filipinos, and Chinese. He made a charge in every case. This was done to avoid pauperizing the people. No attempt was made to collect fees from the very poor. In most cases the charges were nominal. For a dollar's worth of medicine, Dr. Pickett received a half-dozen eggs or a chicken. For puncturing an abscess or dressing a wound, the charge was from five to fifty cents, according to the rank and ability of the patient. The Doctor says the Filipinos have a high sense of honor in meeting their financial obligations. More than once, after a lapse of five or six months, patients called on him to pay what they owed him for his services.

In the dry season, Dr. Pickett visited Batac and Dingras regularly. Usually Mr. Williams or Mr. Hanna accompanied him, and while the Doctor was caring for the sicknesses and the diseases of the people who were in need, the evangelist preached to as many as he could reach. As time went on they visited other towns for the same purpose. Their aim was to reach the entire district with medicine and with the gospel.

In recognition of the good work Dr. Pickett was doing for the poor, the government of the Philippines contributed \$1,800.00 a year towards its support. Later this grant was increased to \$3,000. The money was to be used in buying medicines and for no other purpose. The government continued this grant until Congress passed what is known as the Jones Law. That law provided that no public money should be given to any sectarian institution, and the Auditor of the Islands construed the law as applying to the hospital in Laoag and to every other institution of the kind in the Philippines. When the Jones Law went into effect the grant was withdrawn. When that fact became known, the Filipinos and other friends rallied to the support of medical missions, with the result that the work is more prosperous than ever before. The withdrawal of the government aid was a blessing in disguise.

When Dr. Pickett and family came home on their first furlough, Dr. Lemmon took charge of the medical work at Laoag. Dr. Lemmon and family went to the Philippines from Greenville, Texas, where he had a large and growing practice and a private hospital. He heard the call of the Society for a medical man and responded to the call, and was sent. Because he did not have the language, Miss Sylvia Siegfried was sent from Vigan to Laoag to serve as interpreter until he was able to use the Ilocano sufficiently well to make himself understood. Miss Siegfried is a graduate of Hiram College; at the time of her transfer she was proficient in the use of the vernacular. Dr. Lemmon continued in Laoag until Dr. Pickett and family returned to the field. On his second furlough the hospital was closed much of the time. Dr. Kline and Dr. Samonte visited Laoag occasionally and rendered the head nurse such aid as they could. Towards the close of the year, the Mission sent Dr. Samonte to carry on the work of the hospital and dispensary. The people of Laoag and the district were in deep distress when they saw the hospital was closed, and clamored for a doctor. They said to the missionaries, "Are we not people?" Dr. Pickett's return was like the return of a conqueror. He was welcomed by all the people, from the governor of the province to the humblest coolie.

The gospel has been preached in the Laoag district from the first day until the present. Mr. Hanna preached more often than any one else. He was there longer than any one else whose main work was that of an evangelist. But A. G. Saunders spent two years in Laoag, and Frank Vennum Stipp three years, and is there now. These two gave the major part of their time and strength to evangelism. It should not be overlooked that Dr. Pickett and Dr. Lemmon preached a great deal. They regarded the medical work as a means to an end, and the end in view was the conversion and redemption of the people in their field. When Mr. Hanna came home on furlough and Mr. Saunders was called to Australia to care for his invalid mother, all the preaching was done by Dr. Pickett. He

did the work of two or three men. Having a giant's strength he did it easily and joyously.

The Society built a neat chapel at a cost of three thousand dollars. The gospel was preached in that chapel and in the Plaza, in the hospital and dispensary, in the market and on the street corners, in the homes of the sick and the dying, from house to house, and in the jail. Wherever the missionaries found persons who were willing to listen they announced good tidings of salvation through Christ Jesus the Lord. They did this as far as time and strength permitted. The first summer Messrs. Hanna and Williams were in Laoag, they spent their vacations at a place near Baguio. The people of the region learned who they were and flocked to them, to hear their message. In the few weeks they were there, they baptized 194 and organized four churches. They found the people ready and eager to hear and to obey.

The converts passed on the Word of Life. Many of them found their chief joy in leading their kinsfolk and acquaintances to accept Christ as Savior and Lord. The story is told of a pilot who, when his boat was in the harbor for a little time, preached the gospel and baptized six persons. Another man led eighty souls to Christ. As a result of this wide-spread and enthusiastic evangelism, there are seventeen churches with 1,725 members in the Laoag district. The churches are in the following towns: Piddig, Salsona, Garnaden, San Miguel, Bambam, Bacara, Batac, Badoc, Bascil, Dingras, Farrda, Nagpartian, Pavay, Panduyocan, San Nicholas, Tamdagan, and Vinta. The places where there is regular preaching number twenty-five and the church buildings fourteen. All of them save the chapel in Laoag were built by the Filipino Christians. They are quite inexpensive, being built of nipa and bamboo. The entire cost of the fourteen did not exceed five thousand dollars.

The Sunday School and the Society of Christian Endeavor have been introduced. The children and the youth are gathered in and taught the Word of God. In the teaching, as in the preaching, the Filipino Christians had a worthy part.



THE PHILIPPINES.

Reading from left to right, beginning at top: W. H. Hanna, H. P. Williams, Dr. C. L. Pickett, B. L. Kershner, Leslie Wolfe, Dr. L. B. Kline, F. V. Stipp, F. H. Swanson, E. K. Higdon, Dr. W. N. Lemmon, Miss Vera Adamson, Miss Edith Eberle.

They went out and organized Sunday Schools and Endeavor Societies, and assumed the responsibility of their management and maintenance. In the district there are fifty Sunday Schools with an enrolled membership of 3,300, and four Endeavor Societies with an active membership of one hundred.

The need of trained evangelists, who should have the oversight of the churches, was very great. It was much easier to make converts than it was to teach them all that they needed to know in order to stand perfect and fully assured in all the will of God. Mr. Hanna undertook to supply this need. He began in a modest way. He organized a class and taught them. This class met on Saturday. Dr. Pickett assisted in the teaching. Besides the class on Saturday, Mr. Hanna conducted Institutes twice a year. The Institutes lasted two weeks. In addition, one day in each month was set aside for conference with the evangelists and leaders. The day was spent in worship, listening to reports and questions, in the study of sermon outlines and Bible themes, and in learning new songs. This was not the equivalent of a college course followed by seminary training, but it was very helpful. The evangelists and teachers and church officers prized these days spent in study most highly.

For the benefit of the leaders and people, Mr. Hanna revised the Ilocano New Testament and translated parts of the Old Testament, prepared a Spanish-Ilocano dictionary, and wrote tracts and numerous articles for the religious papers. He and the evangelists sold great numbers of the New Testament and portions of the same. The transfer of the Islands from Spain to the United States, the religious revolution effected by Aglepay, and the expulsion of the Friars, awoke the people and made them hospitable to new ideas. They wanted to read as well as to hear the message. Many who would not be seen in a Protestant chapel or listen to a Protestant missionary, bought the literature and read it in the quiet of their own homes.

The missionaries did not confine their efforts to the Filipinos. They went out among the Tinguianes, an aboriginal mountain

people. No member of the tribe could read or write. The Catholic Church had been in the Islands for three hundred years, but in all these years it did not touch the life of these people, many of whom did not know and had not heard of the existence of God or of his Son our Lord. Dr. Pickett and Mr. Hanna preached among those people and baptized the believers and organized them into a church.

Mr. and Mrs. Stipp are now in Laoag, and are associated with Drs. Pickett in all the work of the station. Mr. Stipp received his education in the University of Illinois, in Phillips University, and in the College of Missions. Mrs. Stipp is a qualified teacher and spent a year in the College of Missions. Mr. Stipp goes out in his Ford car among the towns and villages and assists the churches in all they are trying to do for their Lord. Mrs. Stipp and two Bible-women and two nurses conduct sixteen meetings each month in as many places in Laoag. One meeting is in the home of the mayor. Mrs. Stipp is the president of the Red Cross Auxiliary and is brought into contact with the wives of the leading officials and citizens of the province. Mrs. Stipp plays with the children, tells them stories, teaches them American games, makes friends of them, and gets them into the Sunday School.

Efforts have been put forth to help the women and especially the young women. Miss Siegfried organized a number of weekly Bible classes. She went out in all directions and taught the women in the chapels and in their homes. After Miss Siegfried came home the woman's work was turned over to Mrs. Stipp. In carrying on this work, Mrs. Stipp opened a reading room in her own home. The books and magazines were limited in number, but were eagerly read by the student class for the most part.

Miss Siegfried, after a considerable interval, was followed by Miss Vera Adamson and Miss Edith Eberle. Miss Adamson is a graduate of the University of Michigan, and had been in the service of the Y. W. C. A. before going to the Philippines. Miss Eberle is a graduate of Transylvania and a trained and successful teacher. These two missionaries have

opened a training school and a hostel for girls, who go from all parts of the province to attend the provincial high school. There are 750 students in the high school now, and there will be a thousand within two years. Miss Adamson and Miss Eberle desire to train young women to become Christian mothers and Bible workers. Their home is clean and sanitary, and more girls wish to enter than they can accommodate. One girl went to Laoag a year in advance and waited for the hostel to open. Another sold her gold ring to get money to pay her way to Laoag. Each morning at six o'clock there is an English chapel service. At that time instruction is given in the Bible, sanitation, etiquette, etc. There are classes in English, in history, in music, in the Life of Christ, in Training for Service, in housekeeping and industrial work, in geography, arithmetic, hygiene, and athletics. The school lasts for six months. Then the girls go home and take an active part in the work of the churches. There is a Sunday School in the hostel and a service on Sunday evenings, one Sunday in English and one in Ilocano. On Friday evening there is a singing lesson for an hour, and then the Sunday School lesson is studied for an hour.

Miss Eberle has an English Sunday School class for Filipino teachers, a twice-a-week Bible class for students, a twice-a-week class for hospital nurses, and a little other teaching. In her work in the Red Cross she is able to get in touch with many people. Recently she had charge of a patriotic drill among high school girls, and so came in close contact with teachers and students, thus making valuable friends.

The high school boys are asking for a hostel for themselves, for living conditions for out-of-town students are very poor, sometimes immoral, and seldom comfortable. In the places in which they are obliged to lodge, there is a sad lack of good influences and suitable surroundings.

The Mission finds it necessary to train nurses as well as evangelists and teachers and Bible-women. Dr. Pickett was most fortunate in securing Miss Candida Kagayat as head nurse for the hospital. She was trained in the government hos-

pital and is thoroughly competent for the position she fills. Several young women were desirous of studying nursing. While they were being trained, their service in the hospital and dispensary was most helpful. Without them it would have been impossible for Dr. Pickett to receive as many thousands of patients as he did receive, and to give them the care he did give them. The nurses who were in training were instructed in the Bible and given lessons in music. Mrs. Stipp took them through the book of Acts.

The work in Laoag has grown and prospered from the first. Last year there were 204 added to the saved. The present staff consists of six missionaries and twenty-one Filipino workers. The missionaries are Dr. and Mrs. Pickett, Mr. and Mrs. Stipp, Miss Adamson and Miss Eberle.

2. In Vigan.

Vigan is two hundred miles north of Manila and fifty miles south of Laoag. It is on the Abra river, and three miles from where the river enters the China Sea. It is one of the oldest cities in the Islands, dating as far back as 1575. The present population is about thirty thousand. Vigan is a Catholic stronghold, being the seat of a bishop and of a college and a seminary.

It was in the autumn of 1904 that the Society began work in Vigan. Mr. and Mrs. Hermon P. Williams were the first workers. Since then the gospel has been carried into three provinces by the agents of the Society, namely, Ilocos Sur, Abra, and Kalinga. The missionaries have gone into the mountains and preached to the Tinguianes and the Igorotes, the head-hunters and dog-eaters.

As soon as Mr. Williams had secured a home for himself and family he began preaching to the people. Many gave heed to the words spoken by him and broke away from Catholicism and infidelity and agnosticism. Mr. Williams had one preaching circuit fifty miles and one a hundred miles in length. It was his purpose to go out on these circuits once a month. On account of the rains and other causes he was not always able

to do that; but he and his associates preached constantly, and so spoke that many of those who heard believed.

The American Christians and other friends gave him a press and a supply of type and paper and other equipment costing in all five hundred dollars. Later Mr. and Mrs. Miner J. Allen, of Akron, Ohio, gave five thousand dollars for a press fund. This money was to be used as the interests of the work required. Three papers were printed, one a bi-monthly, one a monthly, and one a semi-monthly. One was in the Ilocano dialect, one in the Tagalog dialect, and one in English. The one in English was for the Americans in the Islands and for circulation in America. Thirty-two thousand copies of those three periodicals were issued each month. Among the other works printed on the Vigan press were these: A hymnal, the Life of Luther, the Errors of Romanism, an Outline Life of Christ, the Psalms and Proverbs, the Apocalypse, Seventh Day Adventism, an Ilocano-English Manual and Dictionary, a Manual for Converts, Johnson's Condensed Bible Encyclopedia, and tracts and booklets without number. In one year a million pages in five dialects were published. The press rendered the Mission a conspicuous service. Converts were made and believers were instructed and strengthened by it.

Mr. Williams opened a hostel for pupils in the public schools. Every morning there was a religious service in the assembly hall, which all who were admitted to the hostel agreed to attend. The evangelist in charge of the Vigan church was dean of the hostel. He was in a position where he could exercise untold influence over the lives of the pupils. As a result, in one year there were twelve conversions in the hostel. The atmosphere of the institution was thoroughly Christian. As he found time Mr. Williams taught the young men the Scriptures; some of them he trained for the Christian ministry. The pupils in the hostel assisted in conducting Sunday Schools in five barrios and in other ways.

In 1913 classes for young men who were able to give their entire time to preparation for the ministry of the Word, were held. There were courses in Old Testament History, New

Testament History, Homiletics, and allied subjects. Some of the students made their way by working in the printing office; others by serving as janitors or as waiters in the dining-room. It was hoped that Miss Siegfried would do as much for the young women as was being done for the young men; that hope was not realized. Miss Siegfried went to Laoag on an emergency call, and from Laoag came home on furlough. Because she was needed at home she did not return. It should be said that although Miss Siegfried did not do all that was hoped, she did much. In one year she taught 373 Bible classes with 9,046 in attendance, and made 293 calls in the homes.

Two Institutes similar to those held in Laoag were held for the evangelists and teachers and church leaders. One was held in April and one in October. The Institutes lasted four days. These were well attended, and were most profitable. At first, when the attendance was not large, the missionaries entertained in their homes all who came. As the attendance increased, that was not possible, and other provision was made. The lives of all concerned were enriched by the Institutes. The missionaries gained much from the evangelists and teachers, and the evangelists and teachers gained much from them.

Mrs. Williams was as active as her husband. She was matron of the hostel and faculty of the Bible College in his absence; she managed the entertainment of those who attended the Institutes; she had charge of the press when Mr. Williams was itinerating; she taught a class in the Sunday School and trained a class of Bible women; she had a class for American Christians; she supervised the expenses of the college and assisted with some of the classes. Moreover, she devoted some part of each day to her family and to the study of the language.

As time went on a number of changes took place in the staff. Because of failing health, it was necessary for Mr. Williams and family to return to America. His physician advised him that he needed a drier and milder climate than that of the Philippines. On this account he resigned and devoted his life to work in America. After their first furlough, Mr. and Mrs.

Hanna made their home in Vigan, the need there being greater than in Laoag. John Lord joined the force in 1907, and Miss Inez Logan the next year. Soon after her arrival they were married. Mr. Lord is a graduate of Kentucky University and had considerable experience in the evangelistic field. He taught some in the Bible College, but most of his work was done in the evangelistic department. Mr. Lord did not continue long in the service. In 1911 Mr. and Mrs. Donald C. McCallum became members of the Mission. Mr. McCallum received his education in Transylvania and in Harvard. He took charge of the Bible College and taught two classes in the hostel,—one in the Old Testament and one in the New. Mr. Hanna had a class in singing.

All departments of the work were carried on with gratifying results. The gospel was preached in Vigan and in the region round about. A suitable building for church purposes was bought and put in good repair. A building costing ten thousand dollars was provided for the Bible College and the hostel. This building was of reinforced concrete. In addition to the chapel and office and classrooms, there were accommodations for fifty students. Good homes were built for the missionaries. The work of the press was done by some young men who had been trained for the purpose. Mr. Hanna translated and wrote and had the oversight of all that was published. Sunday Schools were organized in all the churches. There were Bible classes for men and women. The courses of study in the Bible College were strengthened. The Institutes were conducted as at the beginning.

A course of study lasting four months was offered the young women of Vigan. Mr. McCallum, Mr. and Mrs. Stipp, Miss Tagorda and Mr. Ilustre did the teaching. There were classes in the Old Testament and in the New Testament, in Sunday School Methods, Christian Doctrine, Sanitation, and Music. Following this there was an Institute for young men and women which lasted two weeks, with twenty in attendance. Another Institute lasting one week was held in Bangued. This was conducted by Miss Adamson, three evangelists, a Bible-

woman, and a trained nurse. The subjects studied were these: Old Testament History, Church History, Lives of Great Missionaries, Personal Work, Seventh Day Adventism, Hygiene, Sanitation, and Tuberculosis.

In November, 1912, Dr. and Mrs. L. B. Kline arrived in Vigan. Their arrival marked an epoch in the history of the Mission. Dr. Kline received his academic education in William and Mary College, his medical education in the George Washington University, and his ministerial education in Transylvania and the College of the Bible. He opened a dispensary and hospital in the basement of the house in which he and his family lived. Before he had unpacked his medicines and arranged his instruments, the people began to gather in and to beg for help. His services were in constant demand and opened doors that were closed to other missionaries.

The conditions prevailing when he entered upon his career as a medical missionary were far from encouraging. This was due to poor accommodations and poor equipment. The building in which he lived and worked was surrounded by a swamp, and in the rainy season the water in the lower story was several feet deep. At all times there was a plentiful supply of lizards, scorpions, rats and bats. At first drygoods boxes were used for shelves and operating tables. As for beds, there were a few of bamboo, and there was always the floor. The operating room was arranged by draping sheets to keep out the dust of the street, and to shut out the view of the inquisitive. Nevertheless good work was done. The first year nearly twenty thousand sick folk were treated.

After a little a large brick building in a desirable location was bought with funds provided by Mrs. Frank Dunn, of Houston, Texas. She designed this as a Memorial to her husband. The building was an old Spanish residence, with a floor space of 8,000 square feet. At the time of its purchase it was somewhat dilapidated. Dr. Kline cleaned and repaired it within and without, and thus added much to its appearance and its utility. Other repairs and equipment are needed and

will be provided in course of time. The hospital building housed Dr. Kline and family, thirteen nurses, the other salaried workers, and the in-patients. The staff were kept busy from morning till night. Many operations were necessary; amputations, the removal of cataracts, etc. The people said that Dr. Kline made the lame to walk and the blind to see. He made a piece of the cheek serve for the entire nose and a part of the lip as well. He treated the sick of all races and all creeds, and in this life and the life beyond they will rise up and call him blessed. The Dunn Memorial Hospital was the only institution of the kind among a half million people; no wonder the Doctor and his assistants were rushed day and night.

In five years Dr. Kline treated 81,000 sick people and performed nearly a thousand operations. The mortality among the in-patients was a little over two per cent. He performed fifty operations for appendicitis, with a mortality rate of zero. He had several hundred Americans under his care without a single death.

Many times the people were afraid to take the medicine prescribed. They took the bottles home and placed them on a shelf. The medicine on the shelf proved effective and was so reported. It appeared that the writing of a prescription or the thought of the medicine prescribed was sufficient to work a cure.

A necessary part of Dr. Kline's work was that of training nurses. This took a considerable part of every day, but the results justified the expenditure of time and energy. The nurses were well trained, and were in great demand. It was said of them that they could scrub a floor or a dirty baby; they could make a bandage or a bed; they could prepare for an operation or a feast; they could explain the principles of sanitation or the Sermon on the Mount. A Spanish lady who lived near and saw them at their work every day, said that if she had anything under the sun she wished done, she would trust those girls to do it. Classwork in the Old Testament and the New was required of every one in the school, and no nurse

was graduated until she passed her examinations in these studies. Practical religious work was done in the church and Sunday School, in the prayer-meetings, and in the Sunday afternoon classes held in Vigan and in the neighborhood.

Mrs. Kline was steward, matron, and superintendent of nurses. Five days in the week she gave lessons in practical nursing. In addition to her work in the hospital and dispensary she had charge of a Sunday School in a barrio across the river. Every Sunday afternoon she and as many nurses as could be spared went to the place and taught as many as desired to learn more about the word of God. Dr. and Mrs. Kline provided a Library and Reading Room in the Hospital. The collection of books and magazines was not large, but it was highly prized.

Part of the time Dr. Kline had Dr. Domingo Samonte as an associate. Dr. Samonte is a Filipino who received his education in the University of Iowa. There was work enough for a half dozen physicians; for in addition to the dispensary in the hospital there was a second dispensary in Vigan, and a third in Bangued. While the sick in Vigan were treated and the nurses were being trained, calls from the outside towns were answered. But that was not all. Like other medical missionaries, Dr. Kline never lost sight of the chief end of all missionary endeavor. He went thirty miles north, fifty miles south, and one hundred miles east, and preached the gospel of the glory of the blessed God. He called upon the people to forsake their evil ways and turn to God and live.

Until October, 1917, the Frank Dunn Memorial Hospital was under the direction of its founder. Then he came home on furlough. On reaching home he heard the call of the Nation for physicians and joined the Medical Reserve Corps. He is still in the service of the government.

When Dr. Kline and family left for home, Dr. C. P. Palencia became director of the hospital, and Mrs. Higdon became superintendent of nurses. Like Dr. Samonte, Dr. Palencia is a Filipino, and received his education in the University of

Iowa. He is a good physician and a fine surgeon, and has entered upon his work with genuine enthusiasm.

Because of the lack of missionaries the Bible College was closed for one year and the students were sent to Manila. Then it was reopened with E. K. Higdon in charge. Besides his work in the Bible College, Mr. Higdon has a class in The Acts for nurses, and studies the Sunday School lesson with them each week. He talks to the boys in the hostel chapel. He gives the life histories of some eminent teachers, doctors, social workers, statesmen, and preachers. He seeks to impress upon them that there is something better in life than making money for its own sake. Mrs. Higdon visits and inspects the hospital and the nurses' quarters, and teaches two classes a week in the hospital training classes. Her training as a nurse comes in very well in her present position.

The places in which churches have been planted are these: St. Domingo, Cubagao, Lapo, Bangued, Tipcan, Sinait, Badoc, San Jose, Tallungan. Dugo, Mawaran. There are twenty churches in the district and twenty-six places in which there is regular preaching. The membership numbers 1,189; the additions last year, 179. The Sunday Schools number twenty-three, and the enrolled membership, 2,089. The seventeen church buildings are worth \$4,225. The treatments in the clinic numbered over twenty-three thousand a year. The present staff numbers five; the native helpers, twenty-one; the two mission homes are worth \$9,000.

The missionaries now in Vigan are Mr. and Mrs. E. K. Higdon and Mr. and Mrs. Herbert Swanson. Mr. and Mrs. Higdon are from Eureka and Yale. They went to the field in 1917. Mr. and Mrs. Swanson are from Drake and Chicago. They went to the field in 1918.

3. In Aparri.

Aparri is a town in the northern part of the island of Luzon, and at the mouth of the Cagayan river. The population is almost 20,000. The town derives its commercial importance from its fishing industry, its tobacco and lumber interests, and the

wide extent of available rice land in the Cagayan Valley. Through business and family relations the Laoag converts had dealings with Aparri, and through them the attention of the missionaries was drawn to it as a Mission field.

The work in Aparri was begun in 1904. No missionary has ever lived in it, but a corps of native workers has been sustained there since the work was opened. The missionaries in Laoag and in Vigan have visited Aparri, but their visits have been few and far between. In fourteen years they have not exceeded a half dozen in number. One reason for this is found in its inaccessibility. Miss Adamson tells how she got to Aparri from Vigan. She went by steamboat, viray, launch, calesa, barangay, carabao and baca carts, bilog, banca, automobile, truck, walked, and was carried.

The people of Aparri asked the Mission for missionaries. They said, "Why do Manila and Vigan and Laoag have missionaries and we have none?" Year after year the Convention resolved to send missionaries, doctors and nurses, but they had none to send.

In the absence of missionaries to lead in and to supervise the work, it has prospered wonderfully well. Sixteen churches have been planted. These churches have a combined membership of 1,411. The places at which there is regular preaching number twenty-five. The Sunday Schools number eight, and the enrolled members 600. The ten church buildings in the Aparri district were erected at a total cost of \$1,080. Some of the men who preached and taught in this district are Donateo Benzon, Alejandro Annunciation, Sebastian Rigunan, Catalino Valero, and Faustino Reneyra. If an evangelistic missionary and a medical missionary could be assigned to Aparri, there is good reason for believing that multitudes would be won for our Lord.

As in the other stations, in the Ilocano field there is an annual convention in Aparri. In addition to raising money for church buildings and for other objects, the convention is educational and does much to inspire and unify the believers.

The work has been done in the Cagayan Valley, and on the coast west of Aparri as far as Claveria.

One remarkable thing about the church in Aparri is this: There are between one hundred and two hundred Chinese in its membership.

4. In Manila.

Mr. and Mrs. Bruce L. Kershner reached Manila in October, 1905, and took up the work that Messrs. Hanna and Williams laid down in January, 1903, when they went north to Laoag. In the interval no missionary of the Society lived in Manila. Mr. Williams visited the city semi-annually and encouraged the evangelists and teachers. He corresponded with them throughout the year and gave such advice as they needed. Though there was no resident missionary, the work went forward rather than back. Nevertheless the Christians in Manila gave Mr. and Mrs. Kershner a cordial welcome. With the presence and assistance of the missionaries the work prospered as never before. Mr. and Mrs. Kershner are graduates of Bethany College, and had taught in that institution.

Mr. Kershner went to work at once and in earnest. He began the study of Spanish and Tagalog, as a knowledge of both languages was necessary. He gathered the American Disciples together for work and worship. He prevailed upon sixty to identify themselves with the Mission. This group aided the cause with gifts of money for scholarships and for chapels. At an early day Mr. Kershner began teaching some young men who were looking forward to evangelistic and pastoral work. The course of study he marked out for them included Outlines of the Gospels, Christian Doctrine, Apostolic History, Old Testament History, and First Steps in Biblical Teaching. He taught a class of promising young men in English. In addition to his teaching he preached regularly, both in Manila and in the outlying provinces.

In 1907, Mr. and Mrs. Leslie Wolfe entered the field. Mr. Wolfe is a graduate of Drake University. Under the leadership of Mr. Kershner and Mr. Wolfe, the gospel was carried into seven provinces. In each province they found a

large field comparatively open. The seven provinces are: Cavite, Bataan, Bulakan, Laguna, Tayabas, Rizal, and Zambales. Some of the towns in which churches were organized are these: Pasay, Morong, Cordona, Lambak, San Roque, Passa Y Tabla, Mariquina, Liliw, Rizal, Tiaong, Buliug, Monena, Marivales, Carided, Julugan, and Olongapo. Most of the chapels built outside Manila were built without aid from the Mission. These buildings are simple and inexpensive, but they answer all necessary purposes.

That year saw marked progress in the work. The Society bought a large and well-located building, for which it paid \$16,000. For a time practically all the work of the Mission in Manila was carried on under its roof. The building afforded homes for two families, a chapel capable of seating four hundred, classrooms, an office for the Mission, a bookstore, space for the press, and a hostel that accommodated twelve students. In the chapel the gospel was preached in Tagalog, in Ilocano, in English, and sometimes in Spanish. The Lord's Supper was partaken of on the first day of the week. Two Sunday Schools were conducted. The American church worshipped in one of the parlors. There were day classes and night classes for such as could not attend in the day. The subjects taught were adapted to the attainments and desires of the pupils.

Miss Mamie Longan joined the staff in October, 1908. She is a graduate of Drake University and went to the Philippines as a teacher. After a period spent in the study of the language, she taught a class in the Life of Christ, a class of young men on Sunday who wished to study English, four classes of children once a week, one class of children five days in the week, and two classes on Sunday. Besides the classes taught in the Mission building, she taught in other parts of the city. In the afternoons she visited the people in their homes. In addition to her other duties she assisted as organist in the public worship. Miss Longan found the climate of Manila very trying, and after one term of service retired from the field.

Mr. and Mrs. Karl Borders began their missionary service in July, 1916. Mr. Borders is a graduate of Transylvania and of Union Theological Seminary. He was sent to the Philippines to assist in the preparation of young men for the ministry.

In 1911 Dr. and Mrs. W. N. Lemmon began their service in Manila. The government had a large hospital there, but there was ample room for another conducted on somewhat different principles. The success that has rewarded Dr. Lemmon's efforts demonstrated that fact. In his improvised dispensary and hospital, Dr. Lemmon had as many patients as he could care for. The sick from near and from far resorted to him and besought his aid. Meanwhile the government hospital had as much patronage as before.

After two years Miss Mary Jane Chiles, of Independence, Missouri, furnished the money for a modern hospital, with all the equipment needed in the proper treatment of the sick. A large Spanish residence was bought and remodelled and furnished. The Mary Jane Chiles Hospital has fifty beds, and they are full all the time. Because of the service it has rendered, the hospital is the pride of the community in which it is located. When a fire left hundreds homeless and many injured, the hospital opened its doors and placed all its resources of every kind at the services of the unfortunate sufferers.

The most pressing need, after the hospital was provided, was a home for the physicians and nurses. They had been living in the hospital and separated from the sick by only a thin partition. As the Society had no funds for a home, Dr. Lemmon undertook to build a home, in faith. He had only three hundred dollars in hand, and such a home as he needed would cost three thousand dollars. His friends contributed six hundred dollars; the Chinese merchants, five hundred and fifty. The Society assisted and the building was finished and paid for. Because it was a work of faith, it was appropriately named Faith Hall. The nurses occupy the first floor; Dr. Lemmon and family the second floor.

Besides caring for the sick, the hospital trains nurses. Some thirty young women are in training all the time. The conditions of entrance are these: The applicant must be between eighteen and twenty-five years of age; must have passed the seventh grade in the government schools, and must have passed a satisfactory physical examination. The faculty consists of Dr. and Mrs. Lemmon, Dr. Santos, and Dr. Tee Han Kee. While not a member of the faculty, Mr. Hanna gives instruction in the Old Testament and in the New, and teaches the nurses to sing.

In this connection it should be stated that nurses are trained at each of the three hospitals of the Society, but the work is all under one management. At the beginning of each school year, an exchange of nurses is made so as to give as many as possible experience in each of the three hospitals. The course lasts three years, and provision is made for one year of post-graduate work. In the year 1918 there were fifty-five in training, and seventeen of the number graduated. The education in theory and practice is of the best, and all are given instruction in the Bible. Their religious training gives them a sympathy and an enthusiasm for their work not likely to be possessed by nurses not so trained. All the graduates of other years are in active work. Five are inspectors of schools in Manila; five are sanitary inspectors and district nurses; three are superintendents of hospitals; two are on Philippine Health Commissions; one is a head nurse, and one a surgical nurse in the southern islands.

All are required to receive Bible training as part of their course. Those able to teach are sent out to conduct Bible classes and Sunday Schools in the community. The nurse has a point of contact that the ordinary Christian worker does not have. She is welcomed everywhere. The Christian nurses give the missionaries an entrance into the better homes of the people.

As in Laoag and Vigan, there is a nurse in Manila who devotes her entire time to work outside the hospital. She makes a house-to-house canvass and inquires into the needs of

the family. If any member is sick she tells him what to do; if any member has sore eyes, she treats them. The visiting nurse gives special attention to mothers who have small children. Sixty per cent. of all the children born in the Philippines die in infancy. Their death is due to the ignorance of the mothers respecting food and clothing and sanitation. The visiting nurse seeks out the bed-ridden and the poor and those who are afraid to go to the hospital. She takes with her simple remedies, redressings, nurses' instruments, tracts, and the New Testament. If she finds that the mother of the family works out, she sends the child to the day nursery in the hospital. The visiting nurse seeks to help the communities that have no knowledge of the ordinary rules of sanitation and hygiene.

When Dr. Lemmon and family came home on furlough, Dr. J. W. Young, of Hutchinson, Kansas, was sent to take his place. Dr. Young is one of the prominent Christian laymen of his State. At the time of his appointment he was president of the Kansas Missionary Convention. Dr. Young had a large and lucrative practice, but he wanted to do something in the mission field. He was appointed with the expectation that he would supply for the three physicians in the Philippines in order, and, at the expiration of the three years, if agreeable to all parties, he would continue in the service for life. Dr. Lemmon left Manila six weeks before Dr. Young and family arrived. In that period the local physicians generously assisted in the hospital and dispensary, and the work went on almost as usual. Dr. Young threw himself into the work with his accustomed ardor. Besides the regular work of the hospital, he had the medical care of the German seamen on board the sixteen ships interned in Manila. Before many months went by it became evident that Dr. Young could not stand the climate of the tropics. His physicians advised him that it was necessary for him to leave Manila for home at once if he would save his life.

In the five months that elapsed between the departure of Dr. Young and the return of Dr. Lemmon and family after

their furlough, Dr. Isadore Santos was the physician in charge; Miss Parsons was acting superintendent of nurses; and Karl Borders was the business manager. These three and the nurses were able to keep the hospital in successful operation until Dr. Lemmon appeared again on the scene. On his return, Dr. Lemmon gave great credit to the coöperating physicians, making special mention of Dr. Tee Han Kee, a prominent Chinese physician of the city. He gave unstinted praise to Miss Parsons, to Miss Tongko, to Francisco Arzaga, and the other nurses and helpers. Mr. Arzaga had been Dr. Lemmon's assistant for eight years and proved very efficient. The latest addition to the hospital staff is Mrs. Alice Agnew, who went out from Iowa in 1918 to serve as Matron, thus relieving Mrs. Lemmon of part of the burden that had grown too great for her strength.

The Jones Law affected the work in Manila as it affected the work in Laoag and in Vigan. Before the Jones Law went into effect, the government gave an annual grant to each of the three hospitals connected with the Mission. The three grants amounted to nearly six thousand dollars. After the Jones Law went into effect all government aid was withdrawn. The citizens of Manila acted as the citizens of Laoag and Vigan acted; they rallied about the hospital and enabled Dr. Lemmon and his associates to do a larger and better work than before.

In 1912, J. B. Daugherty entered the service of the Mission. Mr. Daugherty studied in the Western Reserve University for three years; before going to the Philippines he passed the government Civil Service examination. For a time he was superintendent of the teachers in an area measuring four hundred square miles. Then he resigned and entered the constabulary and served as captain. Seeing the need of missionary work he gave up his position with the government, returned to America, attended the College of the Bible in Lexington, and went back as a missionary of the Society. Mr. Daugherty gave most of his time and thought to the press. He published two papers; one had a circulation of 14,800, the other had a circulation of 500. He printed thousands of books and tracts,

and did much commercial work. He preached and taught as he found time and strength, and served the Mission as its treasurer. Mr. Daugherty died before completing his first term of service.

On their return to the field after their second furlough, Mr. and Mrs. Hanna were assigned to Manila. Mr. Daugherty was dead, and some one was needed who could take charge of the press. Mr. Hanna had charge of the press in Vigan, and for that reason was asked to go to Manila. The two papers that were published monthly are now published weekly. Tens of thousands of tracts have been printed and scattered far and wide. The names of some of these are as follows: The Yoke of the Sabbath, Eternal Life, Why I am not a Roman Catholic, What Can Kill War? Prize Fighting, Baptism, Tobacco, and Strong Drink. A handsome booklet setting forth the medical work of the Mission and a word edition of the Tagalog hymnal, were issued from the Manila Press.

The educational work begun by Mr. Kershner and carried on for some years by the Mission, has been transferred from the Mission building to the Albert Allen Memorial Bible College. Miss Cynthia Allen, then of Akron, and now of Cleveland, Ohio, gave forty thousand dollars to provide this beautiful and convenient building. The Mission was exceedingly fortunate in being able to secure a suitable lot on Taft Avenue, the most desirable location in Manila. The college building faces the government hospital. The Medical College and the Bureau of Science are one block to the south. The Central City High School is one block to the north. The main building of the Philippines University is a block to the west. The Normal School and the School for Arts and Trades and other schools, are only a few blocks away. The land bought by the Mission faces on three streets; Taft Avenue, a wide and beautiful street, Oregon Street, and Pennsylvania Avenue.

In training young men for the ministry the work of the first two years is done in the Memorial Bible College; the work of the other two years is done in the Union Theological Seminary. The Theological Seminary began its career in

1907. Its purpose is to train young men for the Christian ministry and Christian workers for all branches of service in the church. The Mission began coöperating in the spring of 1916. Four communions are represented on the faculty of the Seminary; the Presbyterians, the Methodists, the United Brethren, and the Disciples of Christ. Students of all evangelical communions are admitted. The first year the Mission was connected with the Seminary it had ten students, and Mr. Kershner had the Old Testament Chair. When Mr. Kershner found it necessary to return to America to recruit his health, Mr. Karl Borders took his place on the faculty, and when Mr. Borders returned, Mr. Hanna took his place.

The Memorial Bible College Building contains classrooms, a chapel, a business office, living rooms for the missionaries in charge, and a hostel accommodating sixty-five students. Students of the University are received in the hostel as well as students in the Bible College. The hostel pays its own way and something more. The surplus is used in making repairs and improvements. There is a service in the chapel every morning, to which all those who live in the building are invited. The hostel is a real home. Christian ideals are held up before the students in the daily chapel exercise. One of the most important elements in the education of these young men is that which they receive in the hostel. In that genial atmosphere opposition to the gospel gives way, and converts are made.

In the hostel there is a preaching service and a Sunday School and an Endeavor Society for the students in the Bible College and for the students in the University and for English-speaking people. There is an English Bible Class connected with the Tagalog Sunday School, and also a preaching service. Some of the Bible College students do volunteer work in the Bulacan and Zambales provinces. The aim of the Mission is to reach as many as possible of the people of the Islands with the message of salvation through Jesus Christ our Lord. In the Memorial Bible College there is a conference each month. About fifty attend, some walking long distances. Few of the

number are salaried men. Among the Tagalog Christians there is a Society for the propagation of the gospel. This Society sends out and supports one or two evangelists.

In connection with the Bible College a Correspondence School is conducted. Its purpose is to meet the needs of church officers, Sunday School teachers, and others who are unable to attend the Bible College. The work is done in the Tagalog language, because there is special need among a large class who do not understand English. A charge of five cents a lesson is made to cover the cost of stationery and postage. More than one hundred are enrolled in the correspondence courses. A certificate is given to all who complete the work as prescribed.

A school for girls was opened in Manila in August, 1916. In addition to the subjects usually taught in such an institution, there are classes in the Bible, in teacher training, vocal music, piano and English. The missionaries are anxious to educate as many young women as young men.

The Filipino people are born propagandists. As soon as they are won to the faith, the evangelistic passion impels them to go everywhere preaching the word. Each congregation is an evangelistic center after the apostolic pattern. One hundred unpaid evangelists are at work part of every year. At one station, twenty-five men entered into a compact to preach once a week throughout the year, and to give two solid weeks to evangelistic work. The triumph of the gospel in the Islands is due in no small measure to the intelligence and devotion of the Filipino evangelists.

But when all is said in favor of the Filipinos that can be said, their defects of character should not be ignored. Among these defects are false pride, loyalty to custom, lack of conscience, love of ease and luck, superficiality, lack of initiative. One missionary wrote, "The world, the flesh, and the devil claim many victims among our brothers. The Filipino has a genius for religion, but, like Paul, when he would do good, evil is present with him. The native preacher has his ups and downs, and is exasperatingly human. He tells Satan to get

behind him, and Satan pushes him into the thick of trouble. But he repents so sincerely, and tries so hard to make up for his mistakes, that he often shames his American director."

The statistics of the Manila Station give the following facts: Missionaries, nine; native workers, fifteen; churches, thirty; membership, 2,650; places of regular meeting, forty; Sunday Schools, thirty-two; pupils enrolled, 1,700; Endeavor Societies, three; active members, seventy-five; mission homes, four; church buildings, nineteen; medical treatments in 1918, 19,991.

The missionaries now in the service are these: Mr. and Mrs. W. H. Hanna, Dr. and Mrs. W. N. Lemmon, Mr. and Mrs. Leslie Wolfe, Mr. and Mrs. B. L. Kershner, and Mrs. Alice Agnew. Mr. and Mrs. Kershner are in America for health reasons.

The Catholic church has opposed the missionaries and has diligently sought to counteract their efforts. The priests have forbidden their parishioners to read Protestant literature. They have publicly burned Bibles and tracts. They threatened all who attended the services conducted by the missionaries. While the opposition of the Catholics has been constant and unscrupulous, they have found it necessary to adopt the same methods. They make large use of literature and give medicine to the sick. They have learned that charms and relics and idols and reliance upon the merits of the saints cannot compete successfully with surgery and nursing and quinine and castor oil and hygiene. The Catholic church has been profoundly affected by the invasion of Protestant missionaries. Standing face to face with them she found it necessary to suppress many of her worst abuses. Prelates and priests and friars have come to realize that it is not enough that people receive baptism and the Mass, that they be married according to the forms prescribed by the church, and be buried in consecrated ground.

The American government has done an immortal work in the Philippines. It has modified the penal code; inaugurated prison reforms; banished smallpox and bubonic plague, thus

lessening the death rate. It has given the elective franchise to all the people; established schools of all grades from the kindergarten to the Philippines University; forbidden lotteries and gambling; closed the opium dens; discouraged theft, lying, evil-speaking, and private vengeance; granted civil and religious liberty; built macadam roads and concrete bridges; strung telegraph and telephone wires; guaranteed the people peace and order and justice and prosperity. The churches have worked side by side with the government. As a result, there are now 75,000 evangelical Christians and five hundred churches in the Islands. They sustain numerous hospitals and dispensaries, presses, schools, and hostels, and other institutions that have for their objective the welfare of all the people. These figures tell much, but they do not tell the whole story. There are results that cannot be tabulated.

The work of the Society is done on the island of Luzon, the largest and richest and most populous island of the group. There are four centers, namely, Manila, Vigan, Laoag, and Aparri. Manila is in the southern part of the island, Vigan and Laoag are farther north, and Aparri is on the extreme northern coast. Around these centers there are two million people for whose evangelization the Society is responsible. The following figures set forth what the Society is doing in the Philippines: Missionaries, twenty-two; native workers, sixty-two; mission homes, six; homes for native workers, two; churches, eighty-three; places of regular meeting, one hundred and sixteen; members, 6,975; Sunday Schools, one hundred and thirteen; members, 7,687; Endeavor Societies, eight; active members, two hundred and five; church buildings, sixty; school buildings, three; hospitals and dispensaries, four; patients treated in 1918, 59,888; total value of property, \$95,535.00.

X. EXPANSION IN TIBET.

(Continued from page 122.)

The men and women who have joined the original staff at Batang are these: Dr. Zenas Sanford Loftis, Dr. and Mrs.

William Moore Hardy, Mr. and Mrs. Harold Armstrong Baker, and Mr. and Mrs. Roderick Alexander MacLeod.

Dr. Loftis received his medical education in Vanderbilt University. Prior to his studying medicine he studied pharmacy in the same institution. He was the honor man of his class and received the Founder's medal. In addition to his other accomplishments he was an expert photographer. While studying medicine he decided to become a medical missionary. His prayer to God night and morning was that he might be sent to the most difficult field in the world, to some field to which no one else was willing to go. When he heard of Tibet and learned how remote and inaccessible it was, he volunteered for it and was sent. He left America on the 18th of September, 1908, and reached Batang on the 17th of June, 1909. On his way through China he saw that every station was terribly undermanned. His regret was that he could not be multiplied into a hundred so that he might assist at that number of stations. Day and night he was thinking of the little company at Batang, and longing for the time when he should join them. On leaving Nanking, Dr. Loftis repeated the words of Moses, "If Thy presence go not with us, carry us not up hence." All the way he was cheered and protected and strengthened by the Divine Presence. The Master, who said to him, "Go," said also, "Lo, I am with you always." Dr. Loftis wrote, "He has answered my prayers in a marvelous way, to reach the field of my choice, and now that I am here I hope to prove worthy of his love and blessing. I give Him thanks and credit for it all, and want him to use my life here as he sees best for the advancement of His cause in this needy part of the earth." At the dinner which was prepared for him and to which all the missionaries in Batang were invited, he said, "I have come a long distance, but I have found my own folks at last." A few days later he wrote, "I am exceedingly well pleased with the field. The Sheltons and the Ogdens are about the finest people for this country that you can find. If you have any more like them, please let us have them."



TIBET.

Reading from left to right, beginning at top: Dr. Susie Rijnhart-Moyse, Dr. A. L. Shelton, Dr. Z. S. Loftis, J. C. Ogden, H. A. Baker, Mrs. H. A. Baker, Dr. Wm. M. Hardy, Mrs. Wm. M. Hardy, R. A. MacLeod, Mrs. R. A. MacLeod, Dr. D. P. Caldwell, Mrs. D. P. Caldwell.

On his arrival the work was divided as follows: Dr. Shelton was to have charge of the building operations; Mr. Ogden was to have charge of the literary work; and Dr. Loftis was to have charge of the clinic. Within a few days Dr. Shelton and Mr. Ogden left for a distant part of the field and were gone twenty-nine days. In their absence Dr. Loftis treated between five and six hundred people. He was very happy in being permitted to be of service to so many, and so soon after reaching his destination. But though he was exceptionally qualified for the work and so happy in it, he was not permitted to continue. His prayer was, "O God, help me before it is too late to be instrumental in saving some of these struggling souls who are sinking into a hopeless death, while we are helpless except in Thine own strength." While ministering to the sick and the dying, Dr. Loftis contracted smallpox and typhus fever, from which he died on the 12th of August. His body is buried beside the road that leads from Batang to Lhasa. The Chinese Governor asked if there was anything in the world that he could do. He sent ten men to dig the grave, and sent a company of soldiers dressed in their best with a captain in charge to carry the body to the place of interment.

As soon as the report of Dr. Loftis' death reached America Mr. William Moore Hardy, who was then a medical student in the University of Tennessee, and a member of the same church, wired the Mission Rooms in Cincinnati to the effect that he would go to Tibet and take Dr. Loftis' place on completing his medical studies, if he should be deemed worthy. On the 5th day of June, 1910, Dr. Hardy left home for Tibet. On the 27th of November of the same year he reached Batang. Within a year he and Mr. and Mrs. Ogden found it necessary, because of the Chinese Revolution, to leave for the Coast. Dr. Shelton and family were at home on furlough at the time. While Dr. Hardy was waiting for Tibet to open he devoted himself to the study of Chinese in Nanking. In his spare hours he assisted Dr. Macklin in the hospital and dispensary. While living in Nanking, he met Miss Nina Palmer and was married to her on the 1st day of January, 1913.

Miss Palmer is a graduate of Drake University, and was sent to China in 1911 to teach in the Carrie Loos Williams Girls' School. To Dr. and Mrs. Hardy two children have been born. While Dr. Hardy has been busy with the sick, Mrs. Hardy has cared for the home and the children, has assisted in the surgical operations, and has given time and strength to the study of Chinese and Tibetan. Dr. Hardy considers missionary work the greatest work in the world. Mrs. Hardy thinks it is bringing about the unity of Christendom through its salutary influence in non-Christian lands, and is preparing the people of the Far East for education and democracy, and is serving as the advance guard of everything that makes for sociological, physical, educational, and religious betterment.

Mr. and Mrs. H. A. Baker are graduates of Hiram College. They left for the field in May, 1912. Because the way to Tibet was not open, they spent a year and a half in China. Besides studying Chinese, Mr. Baker conducted religious services in the Chuchow hospital, and organized and taught Bible Classes among the men of that city. Mrs. Baker taught an English class in the Girls' School in Nanking for a few months. On reaching Batang, Mr. Baker took charge of the Tibetan and Chinese evangelistic work. In order to give the people some conception of the spirit of Christianity, Mr. Baker opened a rug-factory. The object was not to make money, but to assist the orphans and the aged and the blind. On account of the unsettled condition of the country, a steady market for the rugs has not been found. But a better day will surely come. In any event, the people see that the missionaries are among them for their good and are not seeking to exploit their country.

Mr. and Mrs. R. A. MacLeod are the latest accession to the Tibetan Mission. Mr. MacLeod is a graduate of Butler College, of the Yale School of Religion, and a student of the College of Missions. Mrs. MacLeod is a graduate of Shurtleff College, and a student of the College of Missions. They left for the field on the 1st day of September, 1917, and reached Batang on

the 24th of January, 1918. They began the study of the language and before the end of the year passed the first examination. To them a child named Flora was born August 12, 1918.

When Dr. Hardy and family came home on furlough, Dr. Shelton took charge of the hospital. Prior to that time Dr. Hardy was in charge of the medical work in Batang, and Dr. Shelton was in charge of the work outside Batang. The last year of his stay in Batang, Dr. Hardy treated seven thousand patients. The hospital was begun in November, 1916, and was opened the following July. It found favor with the people sooner than was expected. In a few months there were more than forty in-patients. Some were suffering from wounds; some were seeking to break the opium habit; and a few were being treated for chronic diseases. The initial fee is ten cents; because of the poverty of the people from one-third to one-half are admitted free. Since December, 1917, the hospital has received twenty dollars a month from the government because of the service rendered the soldiers.

Dr. Shelton goes out on long tours; on these tours he heals the sick, preaches the gospel, and makes friends for the cause he represents. One year he made two trips, one of thirty-four and one of twenty-five days. The first was made at the solicitation of the commanding general on behalf of the wounded soldiers. The doctor showed pictures, preached the gospel, and cared for the wounded. The soldiers wished him to remain with them. Another year he made five trips aggregating two thousand miles in length. That year he visited fifty-two towns and villages that had never been visited by a missionary or a white person.

Recently Dr. Shelton was asked to visit Gartok to care for the wounded soldiers. The general in charge said to him, "Doctor, you have a great reputation in this country. I hope you will come to Chambdo and build a hospital. I will do anything in my power to help you." In bidding the Doctor farewell, the General said, "We are good friends. I hope we shall meet often. Let us be friends for life." Saying this he

presented the Doctor with three hundred rupees and two valuable vessels ornamented with beaten gold and silver. He also gave fifty rupees to each of the doctor's three assistants.

The evangelistic work is conducted in Tibetan and Chinese. Mr. Baker has the oversight of the work among the Tibetans, and Mr. Ogden of the work among the Chinese. Mr. Baker follows the International Lessons and uses the lantern to illustrate the lessons and the songs. Mr. Ogden has visited every home of any importance within a radius of five miles from Batang, and all the villages around Batang. In many of these homes he has been asked to burn the idols and has dedicated the homes to the service of one true God. The people are ignorant and degraded, and the work is hard and slow. Only the spirit of Christ can keep the missionaries at it.

In the kindergarten the children are taught singing, counting, Bible stories; the older children are taught to make and to mend their own clothes as well as to make garments for the smaller ones. In the more advanced classes there are courses in Chinese, Tibetan, and English, and in Bible study; these are in addition to the common branches. The atmosphere is decidedly Christian, and the effects are clearly seen. The military officers showed their regard for what is being done by presenting the school with a theodolite and a printing-box worth a hundred dollars.

Beside rug-making, the people are taught to make soap, to make shoes; they are taught farming and gardening. The missionaries hope to teach them to make horse-cloths, felt cloaks, bed covers, and saddle pads. In some cases seed and tools and a little capital are given the orphans, with the expectation that they will make a suitable return in time of harvest. The aim of the missionaries is to give the poor, the beggars, and destitute children a chance to make a living for themselves.

Something is being done to provide literature for those who can read. Short stories, tracts, songs, and portions of the word of God have been translated and published.

Suitable buildings have been provided for the Mission. In addition to the hospital, a church and four homes have been built. The church building has an auditorium and rooms for the Bible classes. The Tibetan homes are of mud, and are so dark and dirty that human beings cannot occupy them and prosper. Under the living rooms there is a stable for the horses, yak, sheep, and hogs. Building in Tibet is somewhat difficult. The missionaries must oversee every detail. The native brick-makers and carpenters know almost nothing.

The women teach in the schools; they care for their own children; they visit the women in their homes and teach them to sew and to do other things that tend to enrich their lives. They show them what a Christian home is, and what they must reproduce before they can be at their best.

Thus far the missionaries have not won many to the faith. The Tibetans and Chinese are satisfied with their own religions. But while the missionaries have not won large numbers, they have made many friends. When it was necessary for them to leave on account of the Revolution, the people manifested their love and gratitude. The day before and the day they left Batang, there was a continuous stream of Tibetans and Chinese bringing presents of flour, bread, eggs, meat, butter, and gifts of silver rings and ornaments. They supplied them with animals, carriers, protection, interpreters, and even money. There were sad faces everywhere, in the yard and in the house, and someone sobbing all the time.

The way is open now as far as Chambdo. That is more than half way to Lhasa. The Tibetan General wrote to the Dalai Lama to give Dr. Shelton permission to begin medical work in Lhasa. The Dalai Lama has written that if there is nothing in the treaties to prevent, he will not object. If four families can be sent on, Chambdo can be occupied, and Dr. Shelton may realize his dream of opening Lhasa to the gospel. No such opportunity has ever come to the Disciples of Christ before.

The present staff consists of Dr. and Mrs. Shelton, Mr. and Mrs. Ogden, Dr. and Mrs. Hardy, Mr. and Mrs. Baker, and Mr. and Mrs. MacLeod. Dr. and Mrs. David Paul Caldwell

are under appointment and expect to leave for Batang within a few months.

The Death of Dr. Zenas S. Loftis.

Dr. Loftis died of smallpox and typhus fever at Batang, on the border of Tibet. Like Moses, he saw the land, but did not enter it. The prayer of Dr. Loftis was that he might be sent to the most difficult field in the world. It was his ambition to preach Christ where He had not been named. While completing his medical studies his mind and heart were fixed upon Tibet. From correspondence with the missionaries there he learned of the needs of that people. He equipped himself as well as he could to meet those needs. It was with the keenest delight that he left home and kindred and loved ones at what he regarded the call of God, and started for the most remote mission station on the planet. He escaped many perils on the way. Day and night he was thinking of the little company at Batang and longing for the time when he should join them. He reached his destination on the 17th of June in the best of spirits and in good health. On his arrival there was a division of the work among the three men. But man proposes, and God disposes. In a few days after these plans were formed, Dr. Loftis fell sick, and soon after the end came. "God kissed him, and he slept."

Dr. Loftis is buried beside the road that leads from Batang to Lhasa, the city he wished to see on his return home on his first furlough. On the stone that marks the place where his body lies, this sentence is written in Tibetan, Chinese and English, "Greater love has no man than this, that a man lay down his life for his friends."

Two children, James Clarence Ogden and Robert Baker, sleep in Tibetan soil. The fond hopes cherished by their parents for these little ones were not realized. In their sorrow they comforted their hearts with the words of the Master, "Of such is the Kingdom of God."

SECTION IV.

1882-1918.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed (Mark 16. 20).



OFFICERS 1918—1919.

Reading from left to right, beginning at top: F. M. Rains, Stephen J. Corey, A. E. Corey, A. McLean, C. W. Plopper, Bert Wilson, Joseph Armistead, T. W. Grafton, R. A. Doan, L. N. D. Wells, M. Y. Cooper, C. M. Yocum, R. E. Elmore, David V. Teachout, John E. Pounds, C. R. Oakley.

THE HOME BASE.

THE OFFICERS OF THE SOCIETY.

THREE men served the Society as President; Isaac Errett, Charles Louis Loos, and A. McLean. Mr. Errett served from the time of its organization until his death, in 1888. Mr. Loos was elected in 1889 and served till 1900, when he declined a re-election. Mr. McLean was elected in October, 1900, and has served until the present time. Mr. McLean was the first President who gave his full time to the Society.

The following served as Vice-Presidents: R. T. Mathews, J. B. Briney, E. T. Williams, B. J. Radford, Dr. Elkanah Williams, T. M. Worcester, B. C. DeWeese, S. M. Jefferson, J. Z. Tyler, A. M. Atkinson, F. M. Drake, Russell Errett, C. W. Talbott, C. J. Tannar, F. M. Rains, Hugh McDiarmid, H. C. Rash, J. A. Lord, F. M. Biddle, L. E. Brown, G. A. Miller, G. B. Ranshaw, I. J. Spencer, W. S. Dickinson, A. B. Philputt, J. N. Green, W. P. Rogers, J. L. Hill, J. D. Armistead, R. O. Newcomb, C. H. Winders, H. C. Kendrick, M. Y. Cooper, T. W. Grafton, D. W. Teachout, L. N. D. Wells, C. R. Oakley, and John E. Pounds.

The Secretaries were these: A. McLean, F. M. Rains, S. J. Corey, A. E. Cory, R. A. Doan, Bert Wilson, and C. M. Yocum. Three men served as Assistant Secretaries, namely, J. N. Green, R. L. McQuary, and Dr. J. B. Earnest.

Five men served as Treasurer: W. S. Dickinson, F. M. Rains, S. M. Cooper, M. Y. Cooper, and C. W. Plover.

The men who served as Recorder and kept the minutes of the Executive Committee were these: S. M. Jefferson, A. P. Cobb, C. W. Talbott, J. H. Hardin, P. T. Kilgour, I. J. Spencer, S. M. Cooper, G. A. Miller, J. N. Green, and R. E. Elmore.

The men who audited the books of the Society were these: J. F. Wright, Russell Errett, Gamaliel Green, and Stanley

Spragens. The medical examiners were Dr. P. T. Kilgour, Dr. Allyn C. Poole, Dr. Frank W. Case, and Dr. E. H. Schoenling.

The Convention following his death said of Mr. Errett that the work of the Society enlisted his heart and commanded his power. "He felt that it was preeminently the work assigned us by the Lord, and he regarded the Society as an approved and efficient instrumentality for its accomplishment. How earnestly he pressed the claims upon the hearts, the prayers, and the purses of all true Christians is a matter of history, and familiar to every one." His biographer wrote, "I regard the preparation for and the final formation of the Foreign Christian Missionary Society as being, in some respects, Mr. Errett's most important work for the cause he so dearly loved." In the same connection Mr. Lamar wrote, "In the formation of the Foreign Christian Missionary Society he witnessed the realization of his most ardent hopes. The Disciples had been long in reaching this point, and it required careful engineering and masterful leadership to enable them to reach it at all. He had to prepare the way for it; to educate the minds and consciences of the general brotherhood to desire it; and to meet and overcome those obstructionists whose opposition to this most Christian and blessed enterprise was peculiarly obstinate and unreasonable." Mr. Lamar added, "After this great Society had been fully organized, and, as it were, trained for the performance of its Christlike work, and especially after it had been securely established in the confidence and love of a vast company of faithful and holy men and women—with his great life-work thus rounded up and crowned—with channels opened into all the world, through which the streams of his good influence might continue to flow with ever increasing volume—he might well have felt that his God-appointed mission was at length accomplished, and that he was nearing his rest."

Mr. Loos had given a favorite daughter to China. All his life he had been an earnest and eloquent advocate of worldwide evangelization. For eleven years he served the Society

to the very best of his ability. He attended the meetings of the Executive Committee and the Annual Conventions; he assisted the work with tongue and pen; his sympathies went out to the men and women and children on the field; he was ever ready to assist them with words of counsel and encouragement. Mr. McLean was promoted from the Secretaryship to the Presidency, but with the exception of presiding at the meetings of the Executive Committee and the Annual Conventions, his duties are very much the same as they were before.

The Vice-Presidents gave time and thought and money to the Society. They took pains to inform themselves as to the nature of the work and the qualifications of the men and women required for the service. They prayed the Lord of the harvest to send forth laborers into his harvest, and prayed that the laborers in the field might be guided and guarded and energized for the task to which they had consecrated their lives. Some served much longer than others, and that for good reasons. As a matter of course those that served longest contributed most to the furtherance of the cause.

The Secretaries have served for unusually long periods. Mr. McLean began his work for the Society on the 4th of March, 1882, and continued to serve as Secretary till October, 1900. Mr. Ebbert, his predecessor, resigned in the middle of the year, and Mr. McLean was elected to fill his place. Mr. Rains began his work for the Society on the first day of September, 1893. He was called to serve as Financial Secretary. The Annual Report said, "In the coming year the work will be kept before the public as never before. It will be his duty to devise and execute plans looking to the increase of the offerings for Foreign Missions. He will make it a point to secure bequests. Before long every church will feel the power of his unquenchable enthusiasm." Later he was elected Secretary of the Society. The title was changed but his duties remained very much the same. Because of the value of the service he rendered in that long period, the Los Angeles Convention, in 1915, elected him Secretary Emeritus for life.

Mr. Corey was serving as State Secretary for New York when he was called to the Society. He made good as State Secretary, and because he did he was promoted. He was elected Secretary of the Society in 1905. Mr. Doan began his work for the Society in the autumn of 1915. He was a business man in Nelsonville and teacher of one of the largest men's Bible Classes in the world. His heart was in the work of the Kingdom, and, after a visit to the fields, he gave up his business and came to the Society without salary. There are few men who can address men more effectively than this quiet, modest man. Bert Wilson was called to the Mission Rooms in 1916. He had served his apprenticeship as Western Secretary. Mr. Yocum followed Mr. Wilson as Western Secretary, and in 1917 was transferred to the headquarters of the Society. Mr. A. E. Cory is listed as one of the Secretaries. He attends the monthly meetings of the Executive Committee, but he does no work in the office aside from that and receives no salary. While leading in the Million Dollar Campaign and the Men and Millions Movement, he wished to have some official connection with the Society.

Mr. Dickinson served the Society as Treasurer for twenty-one years. He was succeeded by Mr. Rains, and Mr. Rains was succeeded in turn by S. M. Cooper, and he by M. Y. Cooper. When Mr. Cooper resigned Mr. Plopper was elected as his successor. Mr. Plopper came to the Society in 1900, and served as bookkeeper until he was elected Treasurer. Mr. Dickinson and the Messrs. Cooper were ever ready to lend their credit to the Society in the months when the receipts were much less than the necessary expenditures.

When it was proposed to employ a stenographer and typewriter, the question was asked, "What would she find to do?" Prior to that time the Secretary did all the work that was done. He conducted the correspondence, kept the books, folded and inclosed and mailed circulars, and did a thousand and one other necessary things. Now there are five Secretaries, a Treasurer and two assistants, a dozen stenographers and clerks, and there is ample work for all. Several months of the year extra girls are employed to assist.

SOURCES OF INCOME.

It has been shown in a previous chapter that in the early years of the Society the Life Directors, the Life Members, and the Annual Members were expected to furnish the bulk of the money needed. At the Annual Convention a special effort was made to increase the number of Life Directors and Life and Annual Members. Those who could not afford to give as much as ten dollars could give smaller sums. A collection was taken that all in attendance could have a share in the work. The call for Life Directors and Life Members and pledges was the climax of the Convention. The future of the work depended upon the response to the appeal. In 1887 this method of financing the Society was discontinued, and the responsibility was thrown back on the churches, where it rightfully belonged.

In the year 1878 the Convention decided to ask the churches for an offering the first Lord's day in March. In course of a few years the March offering became the chief source of supply of funds. It was suggested that there be a full preparation of prayer and instruction before the offering, and that a careful canvass of the congregation be made for cash offerings or subscriptions payable within thirty days. It was suggested further that, at the mid-week meeting preceding the offering, Foreign Missions be made the subject of prayer and conference. The churches were urged to rely no longer on impromptu basket collections. In order that the men in the pulpits might be prepared to instruct the people in the pews sermonie material relating to the work of the Society and the teaching of the word of God on the subject was sent to them. Pastoral letters, posters and envelopes were supplied in abundance and without charge.

Several devices were employed to increase the number and the amount of the offerings. One of these was entitled the New Crusade. Preachers were asked to assist in enlisting non-contributing churches. They were asked to visit all the churches in their county on a week evening, in the interest of the offering. They were supplied with a lantern and missionary slides and a lecture explaining the slides and the work

of the Society. Literature was sent to the churches to be sold. In one year, by this method, 597 non-contributing churches were enlisted. Another device was entitled the Roll of Honor. Churches were asked for a definite amount. The amount was based upon their membership and known ability and the record of what they did in previous years. The names of those that reached their apportionment constituted the Roll of Honor. In the Annual Report these churches were indicated by a star. Those that gave twice as much as they were apportioned were indicated by a double star. This device appealed to a great host. Churches wished to exceed the expectations of the Society. Some gave three times and some five times as much as they were apportioned. A third device was entitled the Living Link. A church that gave enough to support a missionary was listed as a Living Link church. The missionary thus supported was a living link between the field and the church. The first name in that list is the name of the Central Church of Des Moines, Iowa. In 1894 Harvey H. Guy went to Japan, and the Central Church of that city undertook his support. At the present time 189 churches are giving enough to support each a missionary. The man on the field is as dear to the congregation as the man in the pulpit, and the church would no more think of failing to support one than the other.

Another device was the employment of financial agents. In the first years of the Society's history, the policy was to keep the expenses below three per cent. of the gross receipts, and, with one exception, and he for a few months only, no financial agent was employed. Later the Society employed Harry D. Smith, B. F. Clay, E. W. Allen, Bert Wilson, and C. M. Yocum. These men had their headquarters in Kansas City, and from that center went out into the adjoining States. They attended State and District Conventions, visited churches on the Lord's day and on week-day evenings, called on men and women of means and solicited gifts for the work. At the present time Dr. Royal J. Dye is in the employment of the Society with headquarters in Pomona, California. W. F. Turner is supported in part by the Society. He has his home

and office in Spokane, Washington, and is superintendent of the work in the Northwest. After Mrs. Garst returned from Japan, she made her home in Des Moines and for a number of years did field work in Iowa and contiguous States. After a period in the College of Missions as Dean of Residence she took up this work again.

The latest device is the Every Member Canvass. The church is asked for a certain amount and every member is seen and asked to do his part. Two men call on him and present the facts of the situation and give him an opportunity to make a weekly offering to the local church and to the missionary cause. It is believed that this is the best method that has yet been devised.

It will be remembered that the first Secretary of the Society received no salary. He was expected to give only a small portion of his time to its interests. The Convention of 1879 recommended that such larger part of the time of the Secretary be secured as a thorough attention to the present interests of the Society and a proper development of its usefulness might seem to require. The Secretary at that time was paid only three hundred dollars, and that sum was to cover office rent, books, stationery, and postage, as well as to pay him for his services. Later a larger share of his time was secured and his salary was increased in proportion. But the Society was ten years old before it had a Secretary giving all his time to its work.

Next to the March Offering, the Children's Day offering has been the main dependence of the Society. It will be remembered that Children's Day was observed first in 1881. The money contributed was to be devoted to the establishment of at least one new mission in heathen lands, and was to be held sacred for that purpose. At that time the Society had no work in any heathen field. The Sunday Schools gave something before 1881. The first year of the Society's existence one School sent an offering to its treasury. That was the 56th Street Sunday School of New York City. Now nine Sunday Schools, and one Sunday School class support each a mission-

ary. The whole amount received from Sunday Schools from the first is \$1,818,314.13. The amount received in 1918 was \$130,910.72. Children's Day, the first Sunday in June, with its educational program, its flowers and banners and offerings, is the crowning day of the Sunday School year. The number of schools that contributed and the amount given year by year will be found in the Appendix.

The Dollar League in the Sunday Schools consisted of all who gave as much as one dollar each and reported that fact. A certificate of membership or a coin from some foreign country led the little folks and their teachers to give more than they would have given otherwise. A beautiful certificate suitable for framing and hanging on the church wall was sent to the Schools that raised or exceeded their apportionment. Their names were "starred" in the Annual Report in the same manner as the churches.

In thousands of Sunday Schools the Birthday Box is in use. Pupils and teachers are asked to give one penny for every year they have lived, as a thankoffering to God. This money is added to the offering on Children's Day. Thousands of dollars have been given in this way. Other devices have been found profitable. For six months in the year the Schools are asked to pray for Foreign Missions, and six months for Home Missions. A leaflet containing topics and suggestions is furnished free. The Schools are asked to give five minutes of the opening service to a talk on Missions. Graded material is furnished the teachers. Picture cards, maps, and books are prepared and sold at cost. The aim is to keep the whole School, from the Beginners to the Adult Bible Classes, informed as to what God is doing to redeem the race.

Dr. Francis E. Clark attended the Allegheny Convention in 1892 and suggested that the Society ask the Endeavorers for an offering on Endeavor Day. Each year since, with one exception, the Society has asked the Endeavorers for an offering. The Endeavorers have contributed generously toward the support of the boys' orphanage in Damoh, India. By giving eighteen dollars a Society could support a boy for a year.



SUBSTANTIAL FRIENDS.

Reading from left to right, beginning at top: Timothy Coop, R. A. Long, F. M. Drake, Frank Coop, Thomas E. Bondurant, Lathrop Cooley, Lyndon F. Lascell, Mrs. E. E. Thomson, J. Coop, Albert Allen, Mrs. Myrtle W. Scott, Dr. H. Gerould, W. M. Bobbitt, B. C. DeWeese, C. H. Winders.

That amount provided his food and clothing and education. The Endeavorers have given for other causes as well. So far as is known, they have given in all \$220,000. This is not all they have done. As most of the Endeavorers are members of the church, they have given on the first Sunday in March. They have also given on Children's Day through the Sunday School.

Individuals are asked to give as they have been prospered. Most of the original Life Directors and Life Members are in their graves. Those that survive paid their pledges in full long ago. But they are vitally interested in the work and continue their support. But a much larger constituency is needed if the work is to live and grow and prosper. No effort is spared to enlist as many as possible. As a result of the continuous propaganda of the Society, men and women have built hospitals, schools, churches, homes. Thousands have given lesser amounts. At the present time thirty-one men and women each support a missionary.

In 1911, Abram E. Cory came home from China to raise a half million dollars for the equipment in all the fields, and for enlargement and maintenance. He found that moneyed men were not interested in an attempt to raise half a million; the amount was too small. He found it necessary to ask for a million. As soon as that amount was pledged a plan looking to the raising of six millions was projected. More than half the entire amount was to go to the colleges and universities; the remainder was to go to missions and benevolence. One-tenth of the six millions is to come to the Society. The whole amount contemplated has been pledged and one-third of it has been paid.

In 1877 a Committee on Bequests and Donations was appointed. The Committee consisted of R. M. Bishop, H. B. Goe, and J. F. Wright. The first bequest received was from the estate of Nathaniel Ross, and was for \$145.00. The Society has received from this source all told \$242,592.32. The largest amount received was from the estate of Thomas E. Bondurant, and was for \$65,000. The second largest was from the estate

of Mrs. Emily Tubman, and was for \$30,000. Albert Allen left the Society \$10,000; Dr. Henry Gerould, \$9,900; Asa Shuler and Timothy Coop, \$5,000 each, and others smaller sums.

The Annuity Plan was adopted on the 21st of May, 1897. The first bond was issued on the 11th of June of that year. The Society has received \$758,053.87 on this plan. As long as the annuitant lives the Society pays interest on the amount given; at the death of the annuitant the money belongs to the Society. The annuitant has no taxes to pay, no repairs to made, no concern about reinvestment, does not have to make a will, and is not in any danger that his intention will be defeated.

For eight years the Society put forth earnest efforts to raise as much as one hundred thousand dollars in one year. In 1897 that goal was reached. The receipts for 1897 aggregated \$106,222.10. There was great rejoicing and heartfelt thanksgiving to God over the victory. But some of the best friends of the Society predicted that the next year there would be a marked falling off in the receipts. They feared that the Society would never again receive that much in one year. They were mistaken. The next year there was a gain of \$25,000. Six years later the receipts exceeded \$200,000; four years later, \$300,000; four years later still, \$500,000; and two years later \$600,000. The whole amount received from the beginning till the close of 1918 was \$7,861,960.19. The receipts year by year will be found in the Appendix.

An analysis of the receipts of the Society from the beginning yields some very interesting and encouraging facts. The receipts for 1876 amounted to \$1,706.36; for 1918, to \$625,522.73. In thirty-five out of the forty-three years of the Society's history there has been a gain in the receipts over the previous year and over any previous year.

The eight exceptional years and the falling off in the amounts received are as follows: in 1879 the falling off was \$479.00; in 1883 it was \$59.09; in 1887 it was \$13,969.22; in 1891 it was \$2,384.73; in 1893 it was \$11,965.83; in 1901 it

was \$8,117.96; in 1908 it was \$31,210.15; and in 1915 it was \$39,011.96. The falling off in some of these years was apparent rather than real. The amounts received from bequests and on the annuity plan and the miscellaneous items fluctuate from year to year. Thus in 1886 one bequest amounted to \$30,000. This was the largest bequest the Society received up to that time. In the following year there was an apparent falling off; but the reason is evident. In 1893 there was a financial panic, and the results were \$11,965.83 less than in the year before. In 1915 the war in Europe and other causes reduced the receipts. The receipts from the churches show a gain every year, save eleven, and the Sunday Schools show a gain every year, save five. The falling off in all these cases was inconsiderable.

There is one fact that is worthy of consideration. It is this: In every case, with a single exception, where there was a falling off in the receipts one year, the receipts the following year have been larger than in any previous year. Thus the receipts in 1879 were \$479 less than in 1878; but in 1880 they were \$3,377.76 larger than in the best previous year. In 1883 the receipts were \$59.90 less than in 1882, but in 1884 they were \$1,537.90 larger than in the best previous year. In 1887 the receipts were \$13,969.22 less than in 1886, but in 1888 they were \$1,040.52 larger than in the best previous year. In 1891 the receipts were \$2,384.73 less than in 1890, but in 1892 they were \$2,570.35 larger than in the best previous year. In 1893 the receipts were \$11,965.83 less than in 1892; but in 1894 they were \$2,937.32 larger than in the best previous year. In 1908 the receipts were \$31,210.15 less than in 1907, but in 1909 they were \$45,150.67 larger than in the best previous year. In 1915 the receipts were \$39,011.96 less than in 1914, but in 1916 they were \$58,567.81 larger than in the best previous year.

In the year 1901 the receipts were \$8,117.96 less than in 1900; but while they were \$6,425.46 larger in 1902 than they were in 1901, it was not till the next year that they exceeded those of 1900. This was the exceptional year.

VISITING THE FIELDS.

Twenty-four years ago the then senior Secretary visited all the fields in which the Society was at work. He did not visit the Philippines or Africa, because at that time the Society had no work in these lands. He did visit Australia and had delightful fellowship with the brethren beneath the Southern Cross. He was gone from home a year and a month. The letters written by him giving an account of what he saw and heard were widely read and were subsequently published in the book entitled, "A Cirenit of the Globe." Six years later Mr. Rains visited Japan and China. Later he visited England and Scandinavia. Still later he visited India, the Philippines, Japan, Korea and China. His account of this tour was published under the title. "A Visit to our Foreign Mission Fields." Mr. Corey visited Africa, and on his return wrote "Among Central African Tribes." He was in Africa six weeks, but in that time he learned much about the work and the conditions under which it is carried on. In the summer of 1914, Mr. Corey, Professor W. C. Bower, of Transylvania University and R. A. Doan, were sent as a Commission to the Far East. They were to carefully study the work of the Society and to make such recommendations as their study might suggest to them. They visited four fields, namely, Japan, the Philippines, Korea and China. Had it not been for the European war they would have visited India also. Mr. Corey wrote an account of the visit in the book "Among Asia's Needy Millions," and in the "Report of the Commission." This visit was an epoch-making event in the history of the Society.

A visit to the fields is an experience of the greatest value to the visitor. He learns many things about the work and the workers that he could never learn by correspondence. He learns many things about the people among whom the missionaries are at work that he could never hope to learn otherwise. On his return home he is prepared to speak with the assurance and authority that first-hand knowledge gives. He can present the work in churches and conventions and answer objections in a way that he never could without that experi-

ence. He speaks what he knows, and his words carry conviction to the hearers. He can pray for the workers and their assistants with new faith and new fervor. He knows their problems and temptations and trials; he knows the duties they are performing and the burdens they are bearing; and he asks that they may be guided and energized and prospered and made sufficient for every day and for every need. He has been in their homes and has made the acquaintance of their children, and he feels a special interest in them. More than that, he asks that they may be kept from the power of the evil one, and that they may walk in the footsteps of their parents even as their parents walk in the footsteps of Jesus Christ. After a visit to the fields a Secretary is prepared to deal with candidates as he was not before. He can set forth the nature of the work, the qualifications of the workers needed, and the joy they will find if they will give themselves wholly to it.

A visit to the field brings a wonderful blessing to the missionaries. They feel many times, and not without reason, that the managers at home do not understand their situation, and because they do not they are not prepared to do for them what is best. They attempt to set forth the facts in letters, but many times the Board is pressed for time and the letters are summarized and not read in full. The missionaries cannot escape the conviction that the Board does not realize their needs. It would be a marvel if it did. It meets once a month, as a rule, and then for only a few hours. It is not possible for the members to give the time and the attention to the letters from the field that their importance deserves. But when an officer of the Society goes to the field and lives with the missionaries, and goes with them to the schools and chapels and hospitals and dispensaries and orphanages, they feel, and they feel rightly, that he is eyes and ears for the Board, and they believe that the management will be more sympathetic ever afterward. And they are right. The Secretary who has seen and knows will always be able to interpret reports and requests from the view-point of the missionaries, and to advo-

cate their cause as he could not have done if he had not been on the field.

A visit from a Secretary brings courage and strength and joy to the converts. Any one who has had the privilege of visiting the fields knows how true this is. The Christians gather about him, and follow him from place to place, and listen to him as they would listen to an angel of God. Their faces brighten and their eyes moisten as they receive greetings from their brethren beyond the seas, whom not having seen they love. The joy of the Chinese believers finds expression in a lavish use of firecrackers. The joy of the believers in other lands finds expression in other ways. It is equally genuine whatever the form of expression.

It is the settled conviction of competent judges that the fields should be visited as often at least as once in every three years. It takes time and considerable money to do this. But it is believed that the time and money are wisely invested. Those who do not understand may look upon such a visit as a pleasure trip for the Secretary, and nothing more. They may criticise and condemn the expenditure of missionary money for this purpose. But they are mistaken. It is possible and even probable that there is no equal amount of money spent by the Society that yields larger and richer returns.

FURLOUGHS.

Missionary Societies have found it profitable to bring their workers home from time to time for rest and refreshment. The furlough usually lasts a full year. This does not include the time consumed in coming home or in returning to the field. The length of the period between furloughs depends upon the country in which the missionaries are at work. In Central Africa the first term is three years; subsequent terms are four years. In other fields the terms of service are longer. In some it is six years, and in others eight years.

The early missionaries had no thought of a furlough. They left home and native land expecting to spend their days in the country to which they went. When they said "farewell"

to kinsfolk and acquaintances they did so thinking that they would never see their faces again. William Carey went to India and lived and died in India. The same was true of many others. In the days of sailing ships it took a year to reach the field, and it was not convenient to come home at stated times. Adoniram Judson and James Chalmers came home after more than twenty years of service, and then only because of the repeated and urgent requests of the officials of the Societies they represented. They were busy men and did not see how they could be spared from the work. The policy of no furlough or of a furlough after twenty years was not best for the missionaries or for their constituents.

Missionaries require furloughs on their own account. After an absence of several years a visit home invigorates them in body and in mind, and prepares them for the duties and trials and hardships that await them. Engaged as they are in a perpetual conflict with dirt and disease, with ignorance and superstition, living as they do in the depressing influence of heathenism, virtue goes out of them, and they need to have their strength renewed if they are to be at their best. Missionaries live longer and do better work for being allowed, like pearl-divers, to come to the surface occasionally, to breathe. In "India's Problem—Krishna or Christ," Dr. J. P. Jones maintains that life in all its aspects has a tendency to degenerate in the tropics, and one needs occasionally to return to northern climes for the blessings which they alone can give. Dr. Jones considered furloughs an absolute necessity.

Among people of strange countenance and customs and language, a missionary finds life more trying and more exhausting than at home. Mr. Garst said that he never spoke a sentence in Japanese without more or less of a mental strain. A missionary must give out constantly; he cannot expect much sympathy or support from the people with whom he has to do. A year spent with his own kith and kin restores his wasted energies and revives his drooping spirit. After a furlough he returns to the work rejoicing as a strong man to run a race.

Again, missionaries need furloughs in order to keep abreast of the times. For no matter how studious they may be, they are in danger of falling behind their classmates who remained at home. There are many sources of knowledge open to those who are at home to which they have no access. There is the daily paper read the day it is printed, the public lecture, the concert, and conference with kindred spirits. Missionaries realize this more and more and insist on being permitted to spend most of their time while at home in some intellectual center. They want to take special courses in a university; they want to be within reach of a public library. They are willing to do deputation work part of the time, but they are exceedingly desirous of acquainting themselves with the best things that have been said and done in their absence. They feel that their efficiency as missionaries demands this of them.

Once more, missionaries need seasons of refreshing from the presence of the Lord. There is a popular notion that missionaries are not tempted as other men are tempted, and that because of this fact they live on a higher plane than other people. This may be true in some instances; it cannot be true universally or even generally. They have fewer opportunities of spiritual culture than those who remain at home. They do not have fellowship with men and women of like precious faith to the same extent as those who live in a Christian land. They live on a station with two or three persons of their own race, and perhaps they are not congenial. It is unreasonable to expect that persons thus situated should live nearer to God and manifest more of the spirit of Christ than men and women who have a hundred privileges and helps where they have one. Those at home, like the Psalmist, can "take sweet counsel together, and walk in the house of God with a throng." The missionaries need the uplift that comes from a great congregation worshipping God in Spirit and in truth. They need fellowship with those who love the Lord Jesus Christ in sincerity. It is only while they are at home on furlough that they can enjoy these blessings.

After eighteen years in Uganda, Bishop Tucker gave this testimony: "One of the greatest trials which a missionary is called upon to endure as he fulfills his vocation, is the silent and subtle influence which heathenism has upon his spiritual life. The danger of declension is a very real one. Unless he be continually on his guard, the probability is that his spiritual sensibilities will become blunted. The sight of Him who is invisible will become more and more dim—converse with the Holy One Himself will grow less and less precious—the voice of the Spirit will wax fainter and fainter, until at length the fact of spiritual declension becomes a sorrowful and solemn reality, not merely to the individual himself but also to those around. And yet it is wonderfully and gloriously true, that in the mission field the messengers of the gospel have oftentimes such revelations of God vouchsafed to them, as to lift them above the things of time and sense and enable them to realize something of the great realities of the unseen world. It is true that God does give to those who in obedience to his command, forsaking all that they hold dear, home, kindred and loved ones, have gone forth to make disciples of the nations, such a sense of His Presence, that all thought of loneliness is lost in a glorious realization of the fulfilment of the promise, 'Lo! I am with you always—through all the days.' All this is true, and yet it remains equally true that the worker for God in the great harvest field does need to hear sometimes the gracious invitation, 'Come ye yourselves apart and rest awhile.' "

The churches need to have the missionaries come home from time to time, and derive almost as much benefit from their furlough as the missionaries do. As the missionaries rehearse all that God has done with them and for them, as they describe the great and effectual doors that he has opened before them, and as they set forth the infinite need and the infinitesimal supply, sluggish consciences are aroused, and cold and selfish hearts are warmed and opened and pour forth a generous store, like Horeb's rock beneath the prophet's hand. One man saw a group of missionaries walk down the aisle of the

church of which he was a member, and listened to their messages, and went home and wrote his will and left a million dollars for the work in which they were engaged. The reports of the men and women who have gauged the sin and misery of the non-Christian world, and who speak what they know and testify what they have seen, interest and impress people as no printed page or second-hand report can. The work among the churches by men and women who are on furlough has been of inestimable value. The fruit from the seed sown by them will, in all after years, shake like Lebanon.

What is true of the churches is equally true of the Annual Convention. The delegates want to see and hear the missionaries. The most helpful part of these great gatherings is the contribution made by the missionaries present. Who is able to forecast the effect of addresses made by men and women from India, Japan, China, Tibet, Africa, and Latin America? Who that had the good fortune to hear G. L. Wharton of India, or F. E. Meigs of China, or Charles E. Garst of Japan, or Dr. A. L. Shelton of Tibet, or S. G. Inman of Latin America, will ever forget these men or their words? If for any reason there should be no missionaries at any National Convention, those present would feel that the chief course at the feast was missing.

While on furlough the missionaries assist in recruiting the staff. They visit colleges and universities and speak to the students about the needs of the fields, and of the joy they have found in the service. Young people hear these messages and see the beauty and glory of the lives of the messengers, and they gladly volunteer. The missionaries speak in churches and before Endeavor Societies and Sunday Schools and before gatherings of all kinds, and some of those who hear say, "Here am I; send me where I am most needed and where my life will count for most." David Livingstone heard Robert Moffat speak of his work in South Africa, and dedicated his life to the service of Christ on the mission field. Bishop Selwyn touched John Coleridge Patteson, and Patteson spent his life in the South Seas. Dr. Grenfell spoke in Chautauquas and in

medical schools and scores upon scores of young physicians offered to go with him to Labrador. John G. Paton spoke round the world, and only God knows how many young people are on the mission field as a result. If the work of recruitment were the only fruit of the furloughs taken by the missionaries, the time and money expended would have been expended to good purpose.

LITERATURE.

The missionaries have assisted in the preparation and circulation of literature. They have written books and tracts, translated hymns and other works, edited magazines and weekly papers. Thus, O. J. Grainger wrote a *Life of Mohammed* for use in India; W. R. Hunt wrote a *Life of Shi Kwei Biao* and "*Heathenism Under the Searchlight*"; Dr. E. I. Osgood wrote "*Breaking Down Chinese Walls*"; A. F. Hensey wrote "*Opals from Africa*" and "*A Master Builder on the Congo*"; Fred E. Hagin, "*The Cross in Japan*"; Mrs. M. B. Madden, "*In the Land of the Cherry Blossom*" and "*Women in the Meiji Era*"; Mrs. Royal J. Dye, "*Bolenge*"; Mrs. A. L. Shelton, "*Sunshine and Shadow on the Tibetan Border*"; Dr. Susie C. Rijnhart, "*With Tibetans in Tent and Temple*"; Mrs. Emma R. Wharton, "*The Life of G. L. Wharton*"; Mrs. L. D. Garst, "*In the Shadow of the Drum Tower*" and "*A West-Pointer in the Land of the Mikado*"; Everard R. Moon, "*Thaddeus Bitumba*"; Ray E. Rice, "*Damoh Doings*"; G. L. Wharton, "*The Christian Use of the Tithe.*"

G. W. Brown translated "*The Church of Christ by a Layman*" into Hindi; H. H. Guy translated the same work into Japanese, and Dr. W. E. Macklin translated it into Chinese. Dr. Macklin also translated Motley's "*Rise of the Dutch Republic*," Green's "*History of the English People*," "*Swiss Life in Town and Country*," "*The Life of Thomas Jefferson*," "*The Life of Wyckliffe*," "*Progress and Poverty*," Schiller's "*History of the Thirty Years' War*," Dove's "*Theory of Human Progress*," Lloyd's "*Wealth Against Common-*

wealth," Henry Ford's "Little White Slaver," "Manila Handbook of Health," "History of the Standard Oil Company," and "History of Switzerland." Dr. Macklin has assisted in translating a Bible History, and has written much for the daily and weekly papers of China. James Ware was a member of the Committee that revised the Chinese Bible. Dr. Brown was the secretary of the Committee that revised the Hindi Old Testament; he prepared the copy for the printer, and saw the work through the press. The missionaries in Africa translated almost the entire New Testament and parts of the Old Testament into Lonkundo, more than a hundred hymns, a number of text-books for the schools, and a series of Bible Stories. The missionaries in the Philippines translated the Pentateuch, revised the New Testament, and prepared an English-Spanish Dictionary.

The missionaries in India have published *The Sahayak* for many years; the missionaries in China published *The China Christian*; the missionaries in Japan *The Harbinger*, and the missionaries in the Philippines *The Way of Peace*. These papers contain comments on the Sunday School Lesson and on the Christian Endeavor Topics. They keep the missionaries and the converts in touch with one another.

In some fields reading rooms and libraries have been opened and maintained. Every patient in the hospital and dispensary receives a tract or a Gospel. Large use is made of literature on preaching tours. Gospels, New Testaments, and Bibles are sold at cost, or at less than cost. The printed page reinforces the oral message, deepens the impression made, and helps to make it permanent. The printed page can go where no missionary is admitted. It is read by men and women who for reasons satisfactory to themselves would not listen to the missionary. The gospel is God's power to save the believer, and the truth in the gospel can be conveyed to the unbeliever by means of paper and ink. The press has been used with most gratifying results. It repeats the miracle of Pentecost; it speaks in ten times as many tongues as were heard on Pentecost.

The workers at the Home Base have written much in the interest of the work. Thus, F. M. Rains wrote "A Visit to Our Foreign Mission Stations"; S. J. Corey wrote "Among Central African Tribes," "Among Asia's Needy Millions," "Ten Lessons in World Conquest," and "A Report of the Commission to the Far East"; Bert Wilson, "How to Inaugurate the Tithing System in the Local Church" and "Our Account with God"; A. McLean, "Missionary Addresses," "Hand-book of Missions," "A Circuit of the Globe," "Where the Book Speaks," and "Epoch Makers of Modern Missions." Miss Lucy King DeMoss wrote, "Then and Now in Africa," "Little Journeys to Far Countries," "How the Missionary Works," and "With Hammer and Hoe in Mission Lands," Abram E. Cory, "The Trail to the Hearts of Men."

Some of these books have had a large sale and all have done much good. In addition to these, the Society has sold tens of thousands of books published by the Missionary Education Movement, the Laymen's Missionary Movement, and the Student Volunteer Movement.

The Missionary Intelligencer was published for thirty-one years and was an indispensable agency in the promotion of the work. Month by month it reported the experiences of the missionaries and the progress made. It informed and stimulated the constituency. It kept the missionaries acquainted with what was being done in all parts of the world. *The Missionary Voice* was published for a dozen years. Each quarter 250,000 copies were distributed among the churches. Leaflets without number and manuals were published and used to good advantage. The Society is now one of the agencies back of the *World Call*, the new magazine that represents all the organized work of the Disciples of Christ.

HINDRANCES.

The work of the Society has been hindered by three main causes: opposition, indifference, and ignorance. The spread of the gospel has been violently opposed from the beginning, and will be opposed until the end. The management of the

Society has been attacked on several grounds. It has been attacked because of the cost of administration. The opposition has sought to make it appear that most of the money given is consumed in paying the salaries of the officers and in defraying other expenses, and that only a moiety reaches the workers on the field. No explanation would satisfy the opposers. The truth was suppressed and fairy tales were repeated as if they were as true as Holy Writ. It is safe to say that there is no money given for religious purposes that is handled more economically than the money given for missions. The greater part of the money that is charged to expenses is used in educating a million people. If the money needed were forthcoming without any effort on the part of the management, it would be handled without any expense. It is not administering funds that costs, but getting funds to administer. Agents must be employed; advertising must be done; the facts must be kept before the people throughout the year. It has been shown that in the early years of the Society's history no agents were employed and almost nothing was done, in order to keep the expenses as low as possible. That plan had a fair trial, and its inadequacy was demonstrated.

The management has been attacked on account of some of the missionaries sent to the field. If the assailants had taken pains to ascertain the facts, they would have approved the employment and maintenance of the men in question. There never was any justification for these attacks. In every instance the missionaries sent out made good. They manifested their loyalty to Christ and to the gospel of his grace. Because of the attacks, some good friends were misled and permanently alienated. These friends believed that in boycotting the Society they were doing God a service. The Society suffered on account of the attacks made upon it, and the friends who were misinformed and withdrew their support suffered also.

In some quarters there is a disposition to require subscription to a human creed before financial assistance is given. Officials and missionaries were given to understand that money that would be given in case of subscription would be withheld

in case subscription was refused. And money has been withheld on that ground. To such men the Creed of Cæsarea Philippi is not sufficient. That which was sufficient for the goodly fellowship of the apostles and the glorious company of the martyrs is not sufficient for them. They vainly hope, as all creed-makers in the past hoped, that subscription to their statements will exclude heresy. Many of their statements may be true, but, whether true or false, they are unauthorized and are to be rejected even if gifts of money are withheld and diverted to other purposes.

It is probable that the number of the indifferent is far larger than the number of the opposed. At least half the churches have no interest in the evangelization of the world. They do not see humanity through the eyes of Christ, and do not have his concern for its redemption. Adoniram Judson said that his hand was nearly shaken off, and his hair was nearly shorn off for mementos, by Christian people who would gladly have allowed missions to die. He found the heart of the church as cold as ice. He thought the people at home were praying for him; he discovered that if he had died they would scarcely have heard of it, and if they had heard they would not have greatly cared. Conditions are different now from what they were then. In myriads of churches there is an atmosphere favorable to missions. Millions are given now where tens of thousands were given in Judson's time. Young people of ability and culture are offering themselves in much larger numbers now than then. But even now the situation is very far from ideal. In many churches no sermons are preached on missions; no prayers are offered for missions; and no offerings are made for missions. It is said on good authority that nine-tenths of all the money given for missions comes from one-tenth of the people who have confessed their faith in Jesus as the Christ the Son of the living God, and that one-half give nothing. The zeal of young people who have heard the call of God and who are ready to respond is chilled by the indifference of their seniors and leaders. Because of this state of affairs, young men who under other circumstances might

become as useful and as eminent as Carey, as Judson, as Duff, as Morrison, as Moffat, as Livingstone, as Martyn, as Williams, give themselves to humbler callings and their names are not heard and their influence is not felt outside their own neighborhoods. It may be a question which is the greater hindrance, opposition or indifference; but there can be no doubt that indifference is far more widespread than open and avowed opposition.

The third hindrance named is ignorance. The Bible is a missionary book; the church is a missionary institution; the God we worship and adore and whom we address as Father, is a missionary God; the Christ whom we confess as Lord is the Author of the missionary enterprise and the original Missionary. There are millions of Christian people on whose minds these truths have never dawned. They have never heard these truths expounded and emphasized from the pulpit; they have never heard any prayers addressed to the Lord of the harvest, that he would send forth laborers into his harvest. They do not read missionary books and magazines in order that they may keep informed as to what the Lord is doing in China, in India, in Japan, in Korea, in Africa, in the East and West Indies, in Mexico, and in South America. They do not consider that it is the purpose of God that every kindred and tongue and tribe and nation and people must hear the word of truth, the gospel of salvation. They have heard the words, "Save yourselves," and they have not heard the other words, "Go ye into all the world, and preach the gospel to the whole creation"; or these other words, "You shall receive power when the Holy Spirit is come upon you, and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." They are as innocent of any knowledge of what has been called the most influential and enduring work that is being done in this day of great enterprises, as they were when they were born. Because of their colossal ignorance they stand aloof and have no share in the one work that the Risen Lord assigned his followers to do in his name and for his glory. It

can hardly be said that they are opposed to missions; they do not know enough to be opposed. Their hindrance is negative, but it is real. They are not with Christ, and because they are not they are against him. They are slackers in the Kingdom.

The pathetic thing about this class of Christians is that they do not care to know the truth. Like some in the ancient time, it can be said that "they are willingly ignorant." They could easily ascertain what the will of God for them is. There are ample sources of information within their reach. They have his word in their own tongue and they can read it for themselves. Missionary books and magazines can be had at cost, or at less than cost. These tell what has been done, what is being done, and what can be done. There is no other literature so fascinating and so inspiring as that which tells of what is being done to bring in the day foretold long ago, when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. They could hear missionary addresses and become members of Mission Study Classes, and become intelligent with respect to the missionary cause. They never listen to a missionary address if they can avoid it. If they know that a missionary or a missionary agent is to speak in the church of which they are members, they make it a point to be absent. And as to becoming a member of a Mission Study Class, one might as well expect them to join a class studying Chinese metaphysics.

TWO NOTABLE THINGS.

1. It should be remembered that the Society is an international institution. Canada has given Dr. W. E. Macklin and Dr. James Butchart to China, David and Miss Mary Rioch to India, Miss Mary Frances Lediard to Japan, and Roderick A. MacLeod to Tibet, as missionaries. The women of Ontario and the Maritime provinces supported Miss Rioch from the time of her appointment, in 1893, until her marriage, in 1915. Since that time they have supported Miss Ada Scott, her successor. The churches and Sunday schools of the Dominion

of Canada have given regularly and liberally to the maintenance of the work. More than one bequest was received; that of Abram Farewell was one of the largest received by the Society. England has given Dr. Minnie Henley Rioch and Miss Mary L. Clarke, and has supported Dr. Mary T. McGavran and Miss Clarke in India. J. and F. Coop have been among the Society's most generous supporters. Australia has sent Miss Mary Thompson and Mr. and Mrs. F. E. Stubbin to India, Mr. and Mrs. Percival A. Davey to Japan, Miss Rosa L. Tonkin to China, and D. C. McCallum and A. G. Saunders to the Philippines, and supported all except the last two named.

Australia was visited by Mr. and Mrs. Wharton, by Mr. McLean, by Mr. Ware, by Mr. Rains, and by Dr. and Mrs. Macklin. One of the Australian ministers wrote concerning the first of these visits as follows: "G. L. Wharton came to us supplied with idols and other interesting objects from heathen India, and by means of these and maps and charts, he gave us very interesting lectures on India, its races, religions, languages, missions, etc. In this way the zeal of our brother burned into our hearts until quite a missionary spirit has been created among our brethren in Sydney, and other parts of Australia. His lectures in Melbourne aroused such an interest in Foreign Missions that the Victoria brethren have decided to support a man in India. This is the first effort at foreign missionary work on the part of the brotherhood here." The interest first aroused by the visit of Mr. Wharton was fostered and deepened by the visits of the men named. It was said of the addresses of Mr. Rains that no such appeals on behalf of missions had been heard in Australia. Dr. Macklin was received almost as a military chieftain. The fame of his marvelous work in China had preceded him and prepared the churches and the people for his advent and message. The letters from the men and women sent from Australia to India and China and Japan and the Philippines, and published in the Australian *Christian*, and the visits of these workers on furlough fed the missionary fires in the churches and called

out numerous and generous gifts for the maintenance and increase of the work.

2. Mention should be made of the Wharton Memorial Home in Hiram, Ohio, for the children of missionaries. The care and education of their children is one of the missionaries' first concerns. In tropical countries children cannot live and thrive. Aside from the question of climate, the moral conditions in all non-Christian lands are such that children cannot escape contamination. Darkness covers these lands, and gross darkness their peoples. Their manner of life is earthly, sensual, and devilish. It is necessary for the children of missionaries to be educated at home. In time past, in many instances, families were separated; the mother and children came home while the father remained at his post. Sometimes all came home and remained as long as the children were in school. It is not always practicable and it is never desirable to divide a family. A man needs a home, and he cannot have a home if his wife and children are in America, and he is in China or in Africa. Where there is a Home in which the children can be cared for while they are receiving their education, the father and mother can remain on the field and carry on their work and be free from any anxiety about their children's welfare.

It was this consideration that led to the founding of the Wharton Memorial Home in Hiram. There are few if any better places in the world for such an institution. The air is clear and bracing; the water is pure; the surroundings are beautiful; the moral atmosphere is the very best. The schools and church are near at hand. The Hiram friends raised the money, bought the property, and deeded it to the Society.

Thus far few children have been placed in the Home. But it is believed that more and more missionaries on the field will be willing to entrust their children in their formative years to this Christian institution, and that they will be abundantly satisfied with the results. Bishop Thoburn has borne testimony to this effect, that in his experience of forty years he never heard of a child who was sent home to be educated who did not

turn out well. God has a special blessing for those who leave house, and father, and mother, and children, for his sake and the gospel's sake.

SOME EFFECTS OF THE WAR.

The war affected the work in many ways. Some of the missionaries felt that it was their duty to leave the field, that they might have part in the conflict. Two men in the Philippines and one in Japan came home and placed their services at the disposal of the government. One man spent six months with Japanese troops in Siberia. Two Associate Secretaries resigned, that they might serve as Chaplains, one in the army and the other in the navy. One Secretary asked for a leave of absence during the continuance of the war and served as General Secretary of the Young Men's Christian Association, first in Fort Thomas and later in Camp Sherman.

The war made it exceedingly difficult to get men for the fields. All who were of military age were required to register. Few of them claimed the exemption the government was ready to grant. Most men were eager to enter the service and willing to lay down their lives if necessary in the interest of the world's freedom and civilization. Dr. Lloyd R. Boutwell was under appointment to China; his passage was engaged; he was ready to start when the government intimated that it needed his services in France. He responded promptly and gladly. Within a week of the signing of the armistice he was killed. Dr. Boutwell left a wife and child to mourn his departure while rejoicing in his heroism.

It was more difficult to get passports because of the war. It was necessary for missionaries to get permission to leave the country. Those going to India had to get the consent of the British government to enter, and one family was not permitted to return because of a German name.

Quite a number of the converts in Africa and China and India were called to the colors. Some of them laid down their lives, other were wounded. The membership of the churches was depleted and the work of Christ hindered thereby.

The war brought great embarrassment to the Society in the matter of finance. In September, 1915, one gold dollar was worth \$2.58 Mexican, the currency of China. For twenty years one gold dollar was worth on an average two Mexican dollars. Three years later one gold dollar was worth barely one Mexican dollar. In Tibet exchange was still more unfavorable. In justice to the missionaries, the Society felt that it must furnish as many Mexican dollars as it did before the war. Otherwise they would be compelled to leave the field. It was not possible for them to live and meet their obligations when prices were rising and the purchasing power of the money sent them was reduced one-half. In order to keep the missionaries in China and Tibet and to save the work from destruction, the Society was obliged to double its appropriation for salaries and for all other expenses. In the current year (1918-1919) the added expenditure for China alone will amount to fully \$45,000. In Japan the loss in exchange, which the Society must make up, amounts to about eight per cent., and in India it amounts to about ten per cent. The loss in exchange in these four countries will amount to between \$55,000 and \$65,000 in the year.

Not only so, but the missionaries in Tibet have found it difficult to get money on any terms. The roads were rendered unsafe by the presence of robbers. Mr. Ogden spent four months in travel on horseback, trying to get money and was unable to get any. He made a journey of sixteen days to the south in search of money; he was able to get some but not enough for the needs of the Mission. On account of the difficulty in getting money it was necessary to discharge most of the native helpers. Had it not been for their gardens and the grain the missionaries were able to buy from the people of Batang, they would have suffered from hunger.

The war seriously interfered with the travel of the missionaries to and from the fields. Those going to India had to go by the Pacific; that route took more time and cost sixty per cent more than if they had gone by the Atlantic. Some going to Africa had to go from New Orleans to Capetown, and

thence up the west coast of the continent to the Congo. Some returning home from Africa found it necessary to come by way of the Cape, the Indian Ocean, Japan and San Francisco. They were four months on the way. One company was detained four weeks at the Cape, and another was detained six weeks in France. The ships had no schedules, and the missionaries had to do the best they could. In many instances freight was eight times what it was before 1914. It took a year or longer to get a shipment from Europe or from America.

Prices have risen on all the fields on account of the war. In Africa a barrel of flour has cost as much as seventy-two dollars, sugar sixty cents a pound, and other things in proportion. The missionaries lived largely on the fruits and vegetables they raised. In the Philippines the necessities of life have doubled in cost in the past four years. Medicines cost from four to ten times as much as in normal years. In China and Japan and India, food, clothing and building materials cost much more than they did. Because of this increase in cost all building operations have been halted. The missionaries were instructed to spend as little as possible so as to avoid debt. In the last year the salaries of the workers were increased, but the increase was necessarily slight. The increase in salaries was nothing like the increase in the cost of living.

The minds of many of the non-Christian peoples were confused because of the war. They could not understand why Christian nations were fighting with one another and doing their utmost to destroy one another. They had heard and read that the God of the Christians is a God of love, and that he requires his children to love their neighbors even as they loved themselves; and when they saw the foremost Christian nations engaged in the deadliest war of all time, they were amazed. After an address by a Mohammedan Mollah in which he spoke of the war and the religion of the nations engaged in it, he said, "I spit on such a religion." Others saw that the war was not caused by Christianity, but by the lack of Christianity in those who had brought it on. There can be no

doubt that many were perplexed by the strife and hatred between the Christian participants and declined to accept Jesus Christ as their Savior and Lord.

At the same time, it should be said that the war has given the church the greatest opportunity she has had in her history. Every other faith has been discredited. Hinduism, Buddhism, Confucianism and Shintoism have no message for mankind in this period. Mohammedans used to glory in their unity. When a decree went forth that 200,000,000 Moslems should range themselves on the side of the Central Powers, the majority of the faithful paid no attention to it. The day for a Jihad was past and gone forever. Moslems fought beside Christians in France, in Flanders, and in Palestine. In the progress of the war Christ came into his own as never before. Statesmen and soldiers have come to realize that it is only as His principles are accepted and prevail that the world can have a just and lasting peace.

The war has opened the world to Christianity in a wonderful way. More than a million Indians and more than three hundred thousand Chinese and myriads of Africans helped to win the victory. If it had not been for them, it is possible that the victory would have been won by the other side. These men have returned or will return with new conceptions of the Christian religion and the Christian's God. Because of what they have learned in the war, they will be more ready to hear the missionary and more ready to give themselves in love and trust to Jesus Christ, the everlasting Son of the Father.

THE EPIDEMIC OF INFLUENZA.

One missionary died from this disease. Mrs. Louis F. Jaggard was preparing to return to her work in the Belgian Congo when she was stricken down. Dr. Jaggard was sick at the same time; he recovered and went back to the field alone. Mrs. W. B. Alexander was at death's door for several weeks. In the providence of God she was restored to her family and to the Mission.

It is believed that the influenza was a world-wide scourge. It is not known, and it may never be known how many died from its effects. It is probable that as many died from it as were killed in the world war. India suffered greatly, perhaps more than any other country. It is estimated that 6,000,000 Indian people died. The people said that the influenza was worse than the plague, for they could run away from the plague, but they could not run away from the influenza. David Rioch said he had never seen anything like it. In home after home there was not one that was not down with it. So fearful were the people of it that it was with difficulty that the dead could be gotten to the burning ground. The day before he wrote, two of the evangelists met a cart in which there were three dead, all from the same house. The caste people would not help, and the man had to put them in the cart and burn them himself. One man said to Mr. Rioch that there were ten in his house, and eight of them were sick. In many families there was not one who was not down with it, and there was no one to wait on them. Whole villages were practically wiped out of existence. In one village of six hundred only sixteen were left alive. In other villages only one or two members survive.

In India millions of people do not have nourishing food and proper clothing and comfortable homes and medical care when they are sick. In such circumstances it is not at all strange that in time of pestilence they die like flies. There is not sufficient vitality in their systems to withstand the ravages of the disease.

So far as has been ascertained, the losses in the African Mission from the epidemic of influenza, exceeded five hundred. At Bolenge there were four hundred cases, with sixty-two deaths, besides many more at the out-stations. Among the losses at Bolenge were Bolongo, Mr. Hensey's personal attendant; Intole and Lokulakoko, two successful evangelists; Ekila, the wife of Bitumba; and many of the finest young people in the church. So many died in Africa that the people were thunderstruck. They were accustomed to see their

neighbors die one at a time, and they thought they understood that; but when they saw men and women dying by the score every day, they did not know what to think. The missionaries did not deem it wise for the evangelists to go out into the back country to preach the gospel in the time of the epidemic, or for the inquirers to come into the stations for instruction and baptism. In Batang the Chinese and Tibetans were down with it. Hardly any member of the community escaped. Dr. Shelton and Dorothy, Mr. and Mrs. MacLeod and the baby, and Mr. Ogden were all victims of it.

At home the churches were closed for from six weeks to two months or a longer time. That interfered with taking the Every Member Canvass as planned, and that worked injury to the Society. Word was sent out that the authorities were willing that the Convention should be held. Many gathered in St. Louis and many more were on the way when the decree forbidding the holding of the Convention was issued. The Mayor and the Board of Health did right, but the injury to the Society and its work was none the less on that account.

SECTION V.

1919.

The Kingdom of the World is become the Kingdom of our Lord, and of his Christ; and he shall reign for ever and ever (Rev. 11: 15).

STATUS AND OUTLOOK.

THE Society has established itself in the confidence and affections of a great host of Christian people. Its missionaries are at work in all the great fields of the world. The earlier chapters of the History give some account of what they have done and are doing. They preach the gospel in the languages of the people among whom they dwell. They preach it by word of mouth and by lives of holiness and beneficence. They present Jesus the Christ as the Savior of mankind and as the Lord of all. They teach and train the converts and their children. They prepare pastors and evangelists and teachers and colporteurs and nurses and Bible women for their ministry. They teach carpentry, blacksmithing, tailoring and agriculture. In the hospitals and dispensaries they care for myriads of sick folk every year. They create and circulate Christian literature. They do what is in their power to bring in the Kingdom of God, in which his will shall be done on earth even as it is done in heaven. Because of what the missionaries have done the Society has its present proud position among the forces that are working for the evangelization of the whole wide world.

Here is what the saintly and scholarly President J. W. McGarvey said of the Society: "The work of the Foreign Christian Missionary Society has a worth beyond what any human being can now adequately estimate. It is planting churches of the primitive order here and there in heathen lands, as such churches were planted by the apostles and the early evangelists. And as the latter churches with few exceptions lived on and grew, until they finally attained such power as to control the religious sentiments of the ancient world, so the former will live and grow until the modern world will come under their spiritual dominion. But this modern world is so much greater than the so-called world of the ancients, both in its known territory and its actual popu-

lation, that there is scarcely any comparison between them. It is an incomparably greater world also in its power to glorify God by exalting all the faculties of humanity; and from this point of view more than from any other will its subjugation to the reign of Christ rise in importance above the achievements of the ancient church. The men and women who are planting these feeble churches now are really laying the foundation of spiritual empires, in which their names will be loved and remembered as now we remember the names of those who first visited the various provinces that have since grown into the Christian nations of the modern world. The man who to-day endeavors to take into his comprehension the greatness and glory awaiting our great Republic is bewildered by the prospect; how much more the man who attempts to comprehend the varied glories of that coming age when all the kingdoms of this world will be the kingdoms of our Lord and of his Christ. With this as the outcome—an outcome that passes knowledge—what other men on earth have so much reason for courage amid their toil as those who are spending and being spent for Foreign Missions?"

Twenty years after the Society was founded, Robert Moffett, then the Secretary of the American Christian Missionary Society, said that zeal for Foreign Missions had multiplied zeal for Home Missions everywhere. He saw the hand of God in the organization of the Society. He saw how it created and fostered a spirit which indeed is the spirit of Christ, and which has been a spirit of life to preachers, Sunday-school workers and church workers generally. He added, "Wherever this broad missionary spirit has gone, and in the ratio in which it has been dominant, it has united discordant churches, it has lifted mind and heart above contention about small things, it has given new tone to preaching, it has filled the church with a new and lasting fragrance, it has organized workers and filled them with hope, it has helped in the education of the Disciples of Christ into Christlikeness. The Lord has been with the Society, and the Foreign Society has been

a benediction to all those who have prayed for and worked for its success."

Since the Society was organized, there has been a marked change in the thought and attitude of the membership of the churches with respect to Foreign Missions. In 1876, in a National Convention, Isaac Errett almost apologized for delivering an address on the subject. Now, in the National Conventions, no other subject is so popular. He felt that many, if not most of his hearers, were either hostile or indifferent to the Foreign Missionary enterprise. It is not so now. The missionary who has made good on the field, or a missionary secretary, is listened to as if he were an angel of God.

In most of the best churches there is a missionary conscience. This is a fruit of the teaching from the pulpit. The duty of the church to assist in the evangelization of the world is kept before the people in the pews from one end of the year to the other. Prayer is offered on behalf of the men and women on the field, and for the prosperity of the cause so dear to the heart of our Lord. As a consequence, the first question a church asks concerning an applicant for its pulpit relates to his missionary record. If the church he has served last has made no contribution or has given only a trifle, the church looks elsewhere. He is considered no further. There was a time when a minister was commended for protecting the people he served from missionary appeals. The people did not wish to be called on for assistance for any cause outside the local church. That time has passed. The man who would adopt that policy now would find his occupation gone. Christian people want to hear, and to know, and to help. They have learned that a local congregation does not live to itself, and that if it should try to do so it would forfeit the loving favor of God. Churches are coming to realize increasingly that they exist to help Christ accomplish his purpose, that of saving a lost world. The best churches have given and will give more liberally for the furtherance of the work which the Society represents. The responses to the Million Dollar

Campaign and to the Men and Millions Movement amount to a demonstration.

The change in attitude has manifested itself in several directions. The religious papers give large space to reports from the field and to appeals on behalf of the work. The trivial questions that once occupied so much space have given place to the discussion of questions relating to the spread of the gospel in all lands. Christian men and women are not interested in questions that once were the subjects of fierce and acrimonious debate. They want to hear about the progress of the gospel in Africa, in Asia, in Latin America, and in all parts of North America. Not only the religious papers but the secular papers and the monthly magazines give place in their columns to what the Lord is doing to win the nations for himself. The change in sentiment among the people is reflected in the press.

The demand for missionary books is another evidence of the change that has taken place. Forty-four years ago the minister or the family that owned a missionary book, aside from the Bible, was an exception to the general rule. The president of a school that was founded to train men for the ministry confessed that he did not have a single missionary volume in his library. He had books on a thousand other subjects, but not one on the subject that should have had a foremost place in the thought and life of every child of God. Among the ablest ministers of to-day, it would not be easy to find one who did not nourish his own faith by reading the great missionary books that are, in a sense, a supplement to the Acts of the Apostles. Christian families buy missionary books and read them. In a missionary meeting when books were exhibited a father said that he was too old to do much, but he wanted his son to have opportunities such as he did not have, and bought a copy of every book on the table. It is safe to say that a thousand missionary books are bought to-day where one was bought forty-four years ago.

What is true of missionary books is true of missionary magazines. The ministers and the men and women who are

doing most to extend the boundaries of the Redeemer's Kingdom want the latest reports from the fields. They wish to keep posted as to who the missionaries are, where they are, and what they are doing. They wish to know the obstacles they encounter, the victories they are winning, and their experiences whether pleasant or painful. They wish this information that they may pray intelligently, and speak intelligently, and give intelligently. The wide circulation of the World Call is a proof of the revolution that has taken place in the thought of Christian people in recent times. Forty-four years ago who subscribed for a missionary magazine? Who dreamed of such a publication as that of a missionary magazine? Now thousands of people watch for its coming and are disappointed if for any cause it is delayed in the mails.

The change is seen also in the colleges and universities. There are living graduates of Bethany and other institutions of learning who never heard a missionary address or saw the face of a returned missionary in their student days, and who, when they were graduated, knew no more about Missions than a Hottentot. The curriculum made no provision for any instruction on Missions. At the present time there is scarcely a church college in Christendom that does not provide for giving missionary instruction to its students. 'Some have missionary chairs, and some have lectureships, and all welcome the missionary who is at home on furlough and the missionary agent. Most, if not all, have some of their own graduates on the field. Most, if not all, have Volunteer Bands meeting once a week or once in two weeks to prepare themselves for service on the fields. Most, if not all, have Mission Study Classes which are largely attended. Yale and Princeton and Oberlin and Transylvania and the College of the Bible and other great schools support either a single missionary, or a group of missionaries, or a station. Forty-four years ago there was no Volunteer Band and no Mission Study Class in any of our Colleges.

The increase in the number of missionary candidates shows the same thing. Forty-four years ago there were no young people ready and willing to enter any non-Christian land. The Annual Convention of 1879 complained of a lack of heroism in the educated men of that time. The education they received turned their thoughts in another direction. They could do better for themselves by remaining at home, and they remained at home. There are not as many now seeking to enter the mission fields as are needed. The supply is not nearly equal to the demand. But there has been a marvelous change since the Society began its work. And now young men and women desire to work in Tibet and Africa, the most difficult fields.

Judson's great saying, that the future is as bright as the promises of a God who cannot lie, is as applicable now as it was when first spoken. God's word shall not return to him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he has sent it. Every valley shall be filled, and every mountain and hill shall be brought low, the crooked shall be made straight, and the rough places plain, and all flesh shall see the salvation of God, for the mouth of Jehovah hath spoken it. The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. Christ shall not fail or be discouraged until he shall have set judgment in the earth, and the isles shall wait for his law. All doors are open. All nations are anxious to hear the word of truth, the gospel of salvation. Tibet, the very last of the Hermit Nations, is willing and even eager for Dr. Shelton to enter and set up Christian hospitals within its borders.

EVENTS IN 1919.

New Missionaries.—The following have been added to the staff: Dr. and Mrs. George E. Mosher, Mrs. Evelyn Utter Pearson, Miss Wilhelma Smith, Miss Ruth Musgrave, and Mrs. W. A. Frymire, Miss Martha Bateman and Miss

Goldie Wells, in Africa;* Mr. and Mrs. Wallace R. Bacon and Mr. and Mrs. A. C. Bro in China; Mr. and Mrs. C. C. McCaw in the Philippines; and Dr. and Mrs. David P. Caldwell in Tibet. Mrs. Mosher before her marriage served one term in Monieka, where she was associated with Dr. and Mrs. Jaggard. Her maiden name was Miss Edith Apperson. Dr. and Mrs. Caldwell accompanied Dr. and Mrs. Hardy to the field. Mrs. Caldwell is a trained nurse and is able to assist in caring for the sick and in training nurses.

The Recruitment Campaign.—The Candidate Committee, representing the Society and the Christian Woman's Board of Missions, arranged a visit to each one of our own schools and to several of the State Universities. A man and a woman went together to each institution. The schools visited were these: Angola Normal, Atlantic Christian College, Bethany College, Butler College, Cotner University, Culver-Stockton College, Disciples Divinity House, Drake University, Eugene Bible University, Eureka College, Hamilton College, Hiram College, Midway Orphan School, Milligan College, Phillips University, South-Eastern Christian College, Spokane University, Texas Christian University, Transylvania and College of the Bible, Virginia Christian College, William Woods College, University of Chicago, University of Illinois, University of Missouri, and the University of Nebraska. D. O. Cunningham of India, who happened to be at home, was chosen to serve as Candidate Secretary till the end of the missionary year. President C. T. Paul was asked to prepare some literature to be used in the campaign. He prepared a pamphlet entitled "Somewhere in all the World," and a brochure entitled "The Call of China," two works of extraordinary merit.

Scholarships for Missionary Candidates.—In order that men and women going to the field should be as well prepared as possible, it is felt desirable that they should spend a year or two years in the College of Missions. Few missionary candidates come from wealthy homes or have money of their own.

*Representing the Christian Woman's Board of Missions and the Foreign Christian Missionary Society.

Most graduates leave college in debt. If they are to spend a year or two years in the College of Missions, they must have assistance in the form of scholarships. Otherwise they must enter some lucrative calling and continue it until their debts are paid and they have accumulated enough to defray their expenses while studying in the College of Missions. By that time they may have passed the age limit, or they may have lost the missionary purpose. For this reason the Society, through its Executive Committee, has found it necessary to grant scholarships to candidates under engagement to go to the field.

Missionary Education.—The Society coöperated with the American Christian Missionary Society, the Christian Woman's Board of Missions, the National Benevolent Association, and the Board of Ministerial Relief, in the preparation of literature for the Sunday schools. For six months the literature relates to Foreign Missions and for six months to Home Missions. The material is graded so as to suit all ages. The Committee was limited in its work because its budget was only \$3,000. If its plans are to be carried into effect, a much larger amount must be provided.

The Church School of Missions.—This method of reaching the whole church in the study of missions is a new thing under the sun, and was devised by Mrs. Royal J. Dye, who has long been connected with the Society. There have been Mission Study Classes in the churches for years; but the number reached was small. The aim now is to reach the entire membership. A term lasts eight weeks. One hour a week is given to recitation, usually the hour before the Sunday evening service. The success of the plan is phenomenal. Hundreds are studying missions now where a dozen or where none at all were studying before. Textbooks and books for side reading are abundant and available.

The World-Call.—For thirty-one years the Society published the *Missionary Intelligencer*. This magazine and four others, the *Missionary Tidings*, the *American Home Missionary*, *Business in Christianity*, and *The Philanthropist* were

superseded by the *World Call*. The new magazine is the same size as the *Tidings*, has sixty-four pages, and is edited by W. R. Warren, Mrs. Effie L. Cunningham and Earl V. Eastwood. The *World Call* represents Missions, Benevolence, Education, Temperance, and Christian unity. The Society has one-fifth interest in the *World Call*, and is responsible for one-fifth of the deficit, in case there should be a deficit. The first issue appeared in January.

Coöperation and Unification.—At the Kansas City Convention a resolution stated that the Foreign Christian Missionary Society and the Christian Woman's Board of Missions were working together in Nantunghow, China, and in the Belgian Congo. The resolution added, "Not only has this coöperation between the Christian Woman's Board of Missions and the Foreign Christian Missionary Society been found necessary, but like problems of coöperation and administration are constantly arising in the home field; furthermore, the Boards are finding that the whole task of missionary promotion demands coöperation." It was resolved, therefore, that a joint committee consisting of representatives of the Christian Woman's Board, the Foreign Christian Missionary Society, and the American Christian Missionary Society, be constituted by the respective Boards, which Committee should unitedly plan for and advise the said Boards in their promotional missionary work, and, as far as possible, should also supervise and unify the administration of the work in those fields which are common to two or more of them. It was also resolved that the joint committee "following the leading of the Spirit and the lessons of experience, submit plans to the respective Boards and their constituencies in annual Convention which shall look toward the complete unification of our Home and Foreign Missionary work." All that was contemplated by the Kansas City Convention was done. The joint committee was appointed, and it carried out its instructions faithfully. It prepared a tentative Constitution and suggested Articles of Agreement. In every step it

took looking toward unification, the joint committee acted on competent legal advice.

Pensions for Missionaries.—The Board of Ministerial Relief has worked out a system of pensions for ministers and missionaries. The Society has adopted the pension system for its missionaries and has insured all who have served one term and are under fifty-five years of age. This procedure has relieved the missionaries of all care for the future. If they should break down in the service, or if they should die, their families will be provided for. If they should live to a good old age, their wants will be provided for. They will receive a pension each year after they are sixty-five without regard to their health. It is believed that men and women who are without fear concerning their support or the support of those dependent upon them, will live longer and will work more effectively and joyously than they could otherwise.

Regional Secretaries.—The Society coöperates with the American Christian Missionary Society, the Board of Church Extension, and the National Benevolent Association in supporting W. F. Turner in the Northwest. The Society promised to pay toward his salary and expenses \$1,200 a year. Mr. Turner has the oversight of the work in Western Montana, Idaho, and Washington. He visits churches, assists in the Every Member Canvass, in the payment of debts, in the employment of ministers, and in all other ways in which he is able. He attends State and District Conventions and presents the claims of all phases of the organized work of the Disciples of Christ. The Society coöperates with the State Boards and the other National organizations in financing a Regional Secretary for the South-East. This Secretary assists the work in Georgia, South Carolina, Florida, and Alabama. The Society was asked for three hundred dollars only; it is probable that it will be asked for twice that amount before long.

The Woman's Christian College in Japan.—The Society has taken one unit in this institution. One unit costs nine hundred dollars a year. The Society has promised five thou-

sand dollars additional toward the capital fund. This amount is payable in five annual installments. The Woman's Christian College is the only institution in Japan of high grade for women. The other girls' schools conducted by the different missionary societies will furnish students for this one. The Woman's Christian College is a union enterprise. No one Society has money enough to maintain such a school, or teachers enough to staff it, if it had the money.

The Interchurch World Movement.—This Movement was organized that the communions coöperating might be able to do together what they could not do acting separately. The leaders propose to conduct a united publicity and financial campaign. They propose to conduct surveys of the home field and of the foreign field, with a view to discover the needs of the world and the resources of the churches. When these surveys are completed, a budget based on them will be prepared which will include Missions, Education and Benevolence. A united financial drive is projected for the spring of 1920, or whenever it is believed the churches are sufficiently prepared to give the money shown by the surveys to be needed. The chief emphasis in the Movement is to be placed on the consecration of life; for, no matter how much money may be secured, if there are not men and women ready to enter the service the money will accomplish nothing. The Society was asked to approve the Movement, and, in conjunction with the Christian Woman's Board of Missions and the American Christian Missionary Society, to underwrite one hundred thousand dollars towards expenses. It did both. The Movement will be financed out of funds secured, and not out of direct assessments upon the participating bodies. The underwriting enables the Movement to borrow from the New York Banks all the money it needs before the financial drive. Abram E. Cory was asked to serve as one of the Associate Secretaries of the Movement. He asked the Men and Millions Movement, of which the Society is a constituent member, to release him for half his time until the first of September, and for all his time for one year after that date. His request was

granted. It is his purpose to spend two days in each month in Cincinnati. He is still a Secretary of the Society.

A Visit to India.—The Society sent Bert Wilson, one of its staff, to India, to confer with the missionaries, and to study the field and its needs. He preferred to visit one field and to see it thoroughly to visiting all the fields hurriedly and getting only a glimpse of any one of them. While in India he will learn many things that he could not learn from books or from missionary reports. He will be able to advise the missionaries and the Executive Committee, and will be able to appeal for missionaries for India and for funds for their support, more effectively after this visit than before.

The Visit of Mr. and Mrs. Adamson.—When Miss Vera Adamson went to the Philippines, her parents had it in their minds to visit her and see how she was faring. When the Armistice was signed and the way was opened, they left their home in Akron and started on their long journey. They wished to see things as they are; they could afford to take sufficient time, and they did that. They spent some weeks in Manila and saw the hospital and dispensary, the schools, and the churches. Having seen Manila and its environs, they bought a car and went on to Baguio, to Vigan, to Laoag, to Bagued, and to other points in the vicinity of the central stations. In Laoag, Mr. Adamson bought a plot of ground for the Girls' Hostel. In Bangued he assisted the church in securing a house of worship. On this visit Mr. and Mrs. Adamson brought cheer and courage and strength to every missionary and to every native evangelist and teacher and to every Filipino Christian they met, as well as to their own daughter. In blessing others they blessed their own souls. Life will never be quite the same to these two good people as it was before their visit to the Philippines. If other men and women would do the same, they would feel as John Wanamaker felt when he visited the Far East. His one regret was that he had not gone sooner, that he might have a longer period in which to serve the cause of Missions, which is the cause of God.

“THE LORD WORKING WITH THEM.”

The Society was born in an atmosphere of prayer. Its work was begun and continued in the spirit of prayer. The meetings of the Executive and of the Board of Managers are opened and closed with prayer. The men who are held responsible for the management and maintenance of the work look to God for guidance, for strength, and for efficiency. In the selection of fields and in the selection of workers, and in the direction of the work, they have ever sought the wisdom that comes down from above. They reminded themselves of the words, “Trust in Jehovah with all thy heart, and lean not upon thine own understanding: In all thy ways acknowledge him, and he shall direct thy paths.”

In the first Christian century the missionaries were guided in all they said and did by the Holy Spirit of God. They went out and preached everywhere, the Lord working with them, and confirming the word with the signs that followed. They were instructed to tarry in Jerusalem until they were clothed with power from on high. As soon as the Spirit was given they began to preach the faith once for all delivered unto the saints. The Spirit sent messengers to Joppa to call Peter to preach to Cornelius, and to tell him and his house words whereby they might be saved. Later, when the church in Antioch was praying and fasting and waiting for some indication as to what the will of God was, the Holy Spirit said, “Separate me Barnabas and Saul for the work whereunto I have called them.” Later still the Holy Spirit guided Paul and his company down to Troas, not permitting them to enter the Roman province of Asia, or to turn aside into Bithynia. There as they slept a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, “Come over into Macedonia and help us.” And when he had seen the vision, he and his associates straightway sought to go forth into Macedonia, concluding that God had called them to preach the gospel to the people of Europe.

What was true in the first century was true in the nineteenth, and is true in the twentieth. The Holy Spirit touched the hearts of young men and women of ability and culture, and, in response to the inquiry, "Who will go for us, and whom shall we send?" they answered "Here we are; send us where we are most needed and where our lives will count for most." The Holy Spirit has moved on the churches, and they have given of their substance to support and equip those who have gone out at the call of God. They have furnished buildings of every kind and literature and medicine and other things necessary for the successful prosecution of the word. The Holy Spirit has been with the missionaries on the field, and has enabled them to continue in the work in spite of weakness and weariness and sickness and bereavement. He has given them courage and strength and patience and enterprise; he has been with the evangelists as they preached the Word, with the teachers in the schools, with the physicians and the nurses in the hospitals and dispensaries, and with the visitors in the zenanas and homes. He has been with the churches gathered on the field and with the native workers of every grade, and with all who labored to bring in the acceptable year of the Lord.

The Master said, "Apart from me ye can do nothing." The missionaries and their supporters know that this saying is true. They know and they have known from the beginning that in their own strength and wisdom they were helpless; but they knew also that His grace was sufficient for them; and that his strength was made perfect in human weakness. His gracious word of promise is this, "Lo, I am with you always, even unto the end of the age." He has ever been mindful of his promise, and, because he has, their labor has not been vain in the Lord.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of him, and through him, and unto him, are all things. To him be the glory for ever."

THE FALLEN.

Mrs. Louis F. Jaggard.—Mrs. Jaggard died in Leon, Iowa, October 25th, 1918. She and her husband spent two terms on the Congo, and were preparing to spend the third. After a week's illness she entered the life eternal. Mrs. Jaggard was born in Des Moines, Iowa, December 20th, 1879. Her maiden name was Annella Marsh. She and Dr. Jaggard were married December 5th, 1907. A few days after their marriage they left New York for Congo and arrived in Bolenge, April 23d, 1908. As a missionary, Mrs. Jaggard did all that it was possible for her to do. She taught in the schools, in the church, and in her home. She assisted Dr. Jaggard with his operations; she was assistant surgeon and nurse. She was a true missionary, and she had and shall have her reward. She is sorely missed in her home and in the Mission. Alluding to her splendid and efficient leadership, one of her associates wrote, "She was so capable, so quick. She accomplished things. She taught and exemplified thrift in home and garden. She was human as the rest of us, even to letting the sordid ways of the people fret her sometimes; but no woman among us loved the people more or would inconvenience herself more to serve them. Motherless, she mothered Monieka, and Monieka mourns her as a mother."

Charles S. Settlemyer was born in Des Moines, Iowa, November 25, 1878. He received his education in the common and high schools of his native city and in Drake and Chicago and Columbia Universities. After a year as an instructor in Drake University, he was appointed a missionary to China. He reached the field in September, 1904. He taught in Union Christian College and later in the University of Nanking. In the absence of Mr. Meigs in America, he had charge of the college and the press, and edited the Central China Christian. In the University he was professor of history and political science. On the first of February, 1910, he and Miss Edna Kurz, a graduate of Hiram College, who went to Nanking to be associated with Miss Emma Lyon, were married. To them three children were born. For more than a year before leav-

ing China for America, Mr. Settlemyer suffered much from a disease known as the Sprue. On reaching America he spent six months in Tacoma and six months in Hollywood, California. He died in the Loma Linda Sanitarium on the 3d of April, 1919. Dr. Lassell, his next-door neighbor in Nanking, spoke a few words at the funeral. He said, "I knew him as a member of the community in Nanking, a man never self-seeking, a man never aggressive for himself, a man doing that greatest of all things in the world,—that work which was his, whether it showed, whether it was heralded, or whether it was unseen and unnoticed; that great body of work which the unknown laborers of this world are carrying on, and which makes the world advance until it becomes the Kingdom of God." A Chinese friend gave Mr. Settlemyer a panel in black velvet, a beautiful work of art, containing his name and the inscription, "Your goodness re-created me," and on the reverse side the words, "For an eternal remembrance."

Miss Kate V. Johnson.—Miss Johnson was born in St. Louis, Missouri, November 5th, 1860. She died in her home in Madison, Indiana, on the 29th of January, 1919. With the single exception of Dr. Macklin, she served the Society longer than any other missionary. After thirty years in Japan, she returned to the United States and was placed on the retired list. On the pension she received, she was able to live in comfort. In the time between her return home and her death, she was free to go and come as she pleased. While she was under no obligation to render the Society any service, it was her pleasure to respond to invitations for addresses from churches and Sunday schools and Endeavor Societies. Miss Johnson was a missionary to the last hour of her life. She rests from her labors, and her works follow after her. She bequeathed what little she had to the Society.

Kawamura San.—On the 4th of February, 1919, Kawamura San went to his reward. Because of his simple and rugged nature, he was known among his friends as John the Baptist. In his early life he was given to drink. After his conversion he became an evangelist and served in that capacity until his

health failed and he could preach no more. He suffered from cancer of the face; the disease went to his throat and he died from its effects. Kawamura San was a man of childlike faith in God. The spiritual was as real to him as the material. For years he was troubled because he could not sing, but comforted himself with the thought that when he reached heaven he would go to David and ask David to teach him how to sing. He did not understand English and believed that in heaven only English was spoken. When Mr. Garst died he said, "It is all right now; Mr. Garst will interpret all my thoughts to God, and I shall be satisfied." Two of Kawamura San's daughters were educated in Drake University. One is married to a Japanese evangelist, the other is a teacher in the Margaret K. Long Girls' School in Tokyo.

W. S. Dickinson was born September 5th, 1832, and died November 7th, 1918. The day the Society was organized he was elected Treasurer; he served in that capacity until 1887, when he resigned. On his resignation he was elected one of the Vice-Presidents; he served in that capacity until his death. In all those years he was deeply interested in the affairs of the Society. Every night and every morning he prayed for the missionaries and for the prosperity of the work. In his childhood Mr. Dickinson gave himself to the Lord. He loved the church and contributed liberally to all departments of its work. He gave time and thought and money to its interests. Like the Apostle he could say, "I have fought the good fight, I have finished the course, I have kept the faith."

CONCLUSION.

The sacred writers looked for new heavens and the new earth in which righteousness and peace would be as prevalent as wickedness and violence in the kingdoms of this world. They had God's sure word of promise to this effect. The prophets from Moses to Malachi spoke of it. The apostles saw Jesus crowned with glory and honor, and they knew that he was destined to fill all things. They were charged to bear

witness to him both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. They saw the triumphs of the gospel in all creation under heaven, but they did not see the consummation of the eternal purpose.

Centuries have elapsed, and this is still true. Much has been done, but not all. The apostles heard the whole creation groaning in pain; the creation still groans; it has not yet been delivered out of corruption into the liberty of the glory of the sons of God. The dissonance and discords caused by sin have not been done away. The song of the redeemed, like a chorus of sevenfold hallelujahs and harping symphonies, is not yet sung in every tongue and by every tribe and nation and people. But everywhere we see what the apostles saw, progress along the line of the Divine purpose. The messengers of the churches are found beneath every sky. Their preaching and teaching have borne fruit. Churches have been founded, schools established, hospitals and orphanages opened; the fires of Suttée have been quenched, infanticide made a crime, the sick and the dying tenderly cared for. The gospel has demonstrated its claim to be the power of God unto salvation to every one who believes. The triumphs of the gospel in Rome, in Corinth, in Ephesus, in Philippi, can be paralleled in Africa, in China, in Japan, in India, in Madagascar, in Arabia, in Tierra del Fuego, and in New Guinea. More than in any former generation we can say, "All the ends of the earth have seen the salvation of our God."

But, while much has been done, much more remains to be done. More than half the race has yet to be evangelized. God's gracious purpose will not be accomplished until the gospel is carried into all the world and preached to every human soul. This is his purpose, and his purpose cannot be defeated. On the isle that is called Patmos, John heard the elders and the living creatures sing a new song, "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they

reign upon the earth." And John saw, and he heard the voice of many angels around about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in heaven, and on earth, and under the earth, and on the sea, and all things that are in them, John heard saying, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion for ever and ever."

The redemption of mankind and the establishment of his Kingdom are the grand design of our God, and he has organized and commissioned the church to aid in effecting its accomplishment. Every believer should respond to his call, as every soldier responds to the drum when it beats the long roll of battle. For forty-four years the Foreign Christian Missionary Society has made it its first and only business, its supreme concern, to assist to the fullest in this the greatest of all enterprises, the evangelization of the whole world.

NOW UNTO THE KING ETERNAL, IMMORTAL, IN-VISIBLE, THE ONLY GOD, BE HONOR AND GLORY FOR EVER AND EVER. AMEN.

APPENDICES.

CONSTITUTION.

LIST OF OFFICERS OF THE SOCIETY.

LIST OF MISSIONARIES BY COUNTRIES.

RECORD OF FORTY-FOUR YEARS.

THE GLORIFIED ONES.

THE PANAMA EPISODE.

CONSTITUTION OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Article I. The name of this organization shall be "The FOREIGN CHRISTIAN MISSIONARY SOCIETY."

Art. II. Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

Art. III. This Society shall be composed of Life Directors, Life Members, Annual Members, and Representatives of Churches, Sunday schools, Sunday school classes, and Missionary Associations.

Art. IV. Its officers shall be a President, seven Vice-Presidents, a Recorder, three or more Secretaries, and a Treasurer, who shall be elected annually.

Art. V. The officers of this Society shall constitute an Executive Committee, who shall have all the powers vested in the Board of Managers during the intervals of the Board meetings. A majority shall be competent to transact business.

Art. VI. Any member of the Church of Christ may become a Life Director by the payment of \$500, which may be paid in five annual installments; or a Life Member, by the payment of \$100, in five annual installments; or an Annual Member by the payment of \$10; or any Church of Christ, or Sunday school, or Sunday school Class, or Missionary Association may be represented in the directorship or the membership for fifteen years by paying, respectively, \$500 or \$100, in five annual installments; provided the representative is a member of the Church of Christ.

Art. VII. The officers of the Society and the Life Directors shall constitute a Board of Managers, who shall meet at least once a year for the transaction of business.

Art. VIII. The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; enact its own by-laws and rules of order—provided always that they be not inconsistent with the Constitution of this Society; fill all vacancies which may occur in its own body during the year; and, if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the Society. It shall establish such agencies as the interests of the Society may require, appoint missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the Society at each annual meeting a report of the proceedings during the past year. The action of the Board of Managers is subject to revision by the Society.

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Art. IX. The Treasurer shall give bond in such amount as the Board of Managers may think proper.

Art. X. The annual meetings of this Society shall be held at the same time and place as those of the American Christian Missionary Society (unless otherwise ordered by the Board of Managers), and its proceedings may be published as a part of the proceedings of that Society.

Art. XI. This Constitution may be amended at any regular meeting of the Society by a vote of two-thirds of the members present; provided such amendment shall have first been recommended by the Board, or a year's notice shall have been given.

LIST OF OFFICERS OF THE SOCIETY.

PRESIDENTS.

Elected.		Closed Service.
1875	Isaac Errett	1888
1889	C. L. Loos	1900
1900	A. McLean .....	....

VICE-PRESIDENTS.

1875	Jacob Burnet	1878
1875	J. S. Lamar	1876
1875	W. T. Moore	1877
1876	James Challen	1878
1877	A. I. Hobbs	1881
1878	O. A. Bartholomew	1881
1879	F. M. Green	1880
1880	R. M. Bishop	1881
1881	James Leslie	1882
1882	J. B. Briney	1883
1882	R. T. Mathews	1884
1882	E. T. Williams	1886
1884	Dr. E. Williams	1885
1885	B. J. Radford	1886
1886	B. C. Deweese	1887
1886	T. M. Worcester	1888
1887	S. M. Jefferson	1888
1888	A. M. Atkinson	1889
1888	C. W. Talbott	1891
1888	J. Z. Tyler	1891
1889	Russell Errett	1890
1889	R. T. Mathews	1893
1889	C. J. Tannar	1892
1890	Hugh McDiarmid	1891
1890	H. C. Rash	1891
1892	J. A. Lord	1899
1892	F. M. Rains	1895
1893	F. M. Biddle	1894
1893	L. E. Brown	1896
1894	G. A. Miller	1899
1894	G. B. Ranshaw	1895
1896	I. J. Spencer	1907

VICE-PRESIDENTS—*Continued.*

Elected.		Closed Service.
1897	W. S. Dickinson	1918
1898	B. C. Deweese	1912
1900	S. M. Jefferson	1913
1900	A. B. Philputt	1907
1903	J. N. Green	1904
1903	G. A. Miller	1906
1905	W. P. Rogers	1906
1906	J. L. Hill	1908
1907	J. D. Armistead	1909
1908	R. O. Newcomb	1915
1908	C. H. Winders	1918
1909	J. D. Armistead .....	....
1909	H. C. Kendrick	1912
1910	M. Y. Cooper .....	....
1912	T. W. Grafton .....	....
1914	J. D. Armistead .....	....
1914	D. W. Teachout .....	....
1915	L. N. D. Wells .....	....
1918	C. R. Oakley .....	....
1919	J. E. Pounds .....	....

SECRETARIES.

1875	Robert Moffett	1875
1876	W. T. Moore	1877
1878	W. B. Ebbert	1882
1882	A. McLean	1900
1900	F. M. Rains (Emeritus) .....	....
1905	S. J. Corey .....	....
1909	E. W. Allen	1910
1912	A. E. Cory .....	....
1915	R. A. Doan .....	....
1916	Bert Wilson .....	....
1918	C. M. Yocum .....	....

RECORDERS.

1875	B. B. Tyler	1875
1876	James Leslie	1878
1879	S. M. Jefferson	1885
1885	A. P. Cobb	1886
1887	C. W. Talbott	1888

RECORDERS—*Continued.*

Elected.		Closed Service.
1888	J. H. Hardin	1889
1890	P. T. Kilgour	1891
1893	I. J. Spencer	1894
1895	S. M. Cooper	1899
1900	G. A. Miller	1902
1903	S. M. Jefferson	1904
1904	J. N. Green	1914
1918	R. E. Elmore .....	....
TREASURERS.		
1875	W. S. Dickinson	1896
1897	F. M. Rains	1899
1900	S. M. Cooper	1905
1906	M. Y. Cooper	1909
1910	C. W. Plopper .....	....
FINANCIAL SECRETARY.		
1893	F. M. Rains	1897
AUDITORS.		
1876	Geo. H. Anderson	1877
1878	J. F. Wright	1900
1901	Russell Errett	1905
1906	Gamaliel Green	1907
1908	Stanley Spragens .....	....
MEDICAL EXAMINERS.		
1898	Dr. P. T. Kilgour	1918
1910	Dr. Allyn C. Poole .....	....
1918	Dr. Frank W. Case .....	....
1918	Dr. E. H. Schoenling .....	....

LIST OF MISSIONARIES BY COUNTRIES.

AFRICA.

Dr. G. J. P. Barger,
 Mrs. G. J. P. Barger,
 Miss Martha Bateman,
 Dr. H. N. Biddle,
 Miss Katherine Blackburn,
 Eben Creighton,
 Dr. R. J. Dye,
 Mrs. R. J. Dye,
 W. H. Edwards,
 Mrs. Edna Eck Edwards,
 R. Ray Eldred,
 Mrs. R. Ray Eldred,
 Miss Ella Ewing,
 Ellsworth Faris,
 Mrs. Ellsworth Faris,
 Dr. W. A. Frymire,
 Mrs. W. A. Frymire,
 C. P. Hedges,
 Mrs. C. P. Hedges,
 A. F. Hensey,
 Mrs. Alice Ferrin Hensey,
 H. C. Hobgood,
 Mrs. H. C. Hobgood,
 W. R. Holder,

Mrs. W. R. Holder,
 Dr. L. F. Jaggard,
 Mrs. L. F. Jaggard,
 Edgar A. Johnston,
 Mrs. Edgar A. Johnston,
 Dr. Edwin A. Layton,
 Mrs. Edwin A. Layton,
 Frank T. Lea,
 Mrs. Frank T. Lea,
 E. R. Moon,
 Mrs. E. R. Moon,
 Dr. Geo. E. Mosher,
 Mrs. Geo. E. Mosher,
 Miss Ruth Musgrave,
 Dr. Ernest B. Pearson,
 Mrs. Ernest B. Pearson,
 Herbert Smith,
 Mrs. Herbert Smith,
 Miss Wilhelma Smith,
 Dr. W. C. Widdowson,
 Miss Goldie Wells,
 Dr. Frank A. Wilmot,
 Mrs. Frank A. Wilmot,
 R. S. Wilson,

Mrs. R. S. Wilson.

The missionaries in Africa are supported by the Society and the Christian Woman's Boards of Missions.

CHINA.

T. J. Arnold,
 Mrs. T. J. Arnold,
 W. R. Bacon,
 Mrs. W. R. Bacon,
 Joseph Bailie,
 G. B. Baird,
 Mrs. Eva Raw Baird,
 Miss Irene Banta,
 O. F. Barcus,

W. P. Bentley,
 Mrs. W. P. Bentley,
 Arthur Bowman,
 Mrs. Arthur Bowman,
 A. C. Bro,
 Mrs. A. C. Bro,
 J. E. Brown,
 Mrs. J. E. Brown,
 F. C. Buck,

CHINA—*Continued.*

Mrs. F. C. Buck,	Mrs. W. E. Macklin,
Dr. James Butchart,	Edwin Marx,
Mrs. Nellie Daugherty Butchart,	Mrs. Edwin Marx,
Miss Nellie Jean Clark,	F. E. Meigs,
A. E. Cory,	Mrs. F. E. Meigs,
Mrs. A. E. Cory,	F. A. Mendenhall,
Miss Edna P. Dale,	Mrs. F. A. Mendenhall,
D. E. Dannenberg,	Miss Kate Galt Miller,
Mrs. D. E. Daunenbergl,	Miss Pearl B. Miller,
Miss Margaret Darst,	C. E. Molland,
Miss Margaret Dieter,	Mrs. C. E. Molland,
Miss Nina DuPee,	Miss Muriel Molland,
Miss Anna Louise Fillmore,	Dr. E. I. Osgood,
Frank Garrett,	Mrs. E. I. Osgood,
Mrs. Ethel Brown Garrett,	Alexander Paul,
Mrs. Verna Garrett,	Mrs. Alexander Paul,
Miss Emily Gatrew,	Charles T. Paul,
E. P. Gish,	Mrs. Charles T. Paul,
Miss Cammie Gray,	C. H. Plopper,
Dr. G. L. Hagman,	Mrs. Alma Favors Plopper,
Mrs. G. L. Hagman,	Dr. M. E. Poland,
Dr. C. H. Hamilton,	Mrs. M. E. Poland,
Mrs. Lulu Snyder Hamilton,	Guy W. Sarvis,
Mrs. L. Amelia Harper,	Mrs. Guy W. Sarvis,
W. W. Haskell,	A. F. H. Saw,
Mrs. W. W. Haskell,	Mrs. A. F. H. Saw,
E. P. Hearndon,	C. S. Settlemyer,
Mrs. E. P. Hearndon,	Mrs. C. S. Settlemyer,
Dr. W. G. Hiltner,	H. P. Shaw,
Mrs. W. G. Hiltner,	Mrs. H. P. Shaw,
Ben Holroyd,	Dr. Paul Stevenson,
Mrs. Ben Holroyd,	Mrs. Paul Stevenson,
W. R. Hunt,	C. B. Titus,
Mrs. W. R. Hunt,	Mrs. C. B. Titus,
John Johnson,	Miss Minnie Vautrin,
Mrs. John Johnson,	Dr. Paul Wakefield,
Miss Effie D. Kellar,	Mrs. Paul Wakefield,
Miss Mary Kelly,	James Ware,
Dr. E. A. Layton,	Mrs. James Ware,
Mrs. E. A. Layton,	Dr. H. G. Welpton,
Miss Emma A. Lyon,	Mrs. W. W. Whitefield,
Miss Effie B. McCallum,	E. T. Williams,
Dr. Daisy Macklin,	Mrs. Carrie Loos Williams,
Dr. W. E. Macklin,	Mrs. Rose Sickler Williams.

*The missionaries at Nantunghow are joint missionaries.

CUBA.

W. L. Burner,
Mrs. W. L. Burner,
Elmer Griffith,
Roscoe R. Hill,
Mrs. Roscoe R. Hill,
L. C. McPherson,

Mrs. L. C. McPherson,
Melvin Menges,
Mrs. Melvin Menges,
Miss Williamina Meldrum,
Mark S. Peckham,
Mrs. Mark S. Peckham.

ENGLAND.

R. W. Abberly,
T. H. Bates,
J. H. Bicknell,
H. Milner Black,
Eli Brearley,
George Brooks,
John A. Brooks,
S. T. Buckingham,
G. W. Buckner,
Mark A. Collins,
Richard Dobson,
William Durban,
H. S. Earl,
W. A. Foster,
George Fowler,
A. J. L. Gliddon,
L. H. Gow,
J. J. Haley,
B. H. Hayden,
W. E. Hogg,
A. Johnson,

Samuel McBride,
A. McKenzie,
Alexander Martin,
Ben N. Mitchell,
W. T. Moore,
J. J. Morgan,
Leslie W. Morgan,
Leslie W. Morgan,
J. C. Oakshett,
J. E. Powell,
George Rapkin,
J. L. Richardson,
E. H. Spring,
E. M. Todd,
M. D. Todd,
J. W. Travis,
F. W. Troy,
J. M. Van Horn,
J. H. Versey,
Geo. T. Walden,
Mark Wayne Williams.

FRANCE.

Miss Annie Crease,
Jules DeLaunay,

Madame Jules DeLaunay,
E. Roque.

HONOLULU.

A. E. Cory,
Mrs. A. E. Cory,
Miss Clara Gillespie,
E. Lewis,

P. M. Snodgrass,
Mrs. P. M. Snodgrass,
C. C. Wilson,
Mrs. C. C. Wilson.

INDIA.

M. D. Adams,
 Mrs. M. D. Adams,
 W. B. Alexander,
 Mrs. W. B. Alexander,
 J. H. Anderson,
 J. C. Archer,
 Mrs. J. C. Archer,
 C. E. Benlehr,
 Mrs. C. E. Benlehr,
 Geo. Wm. Brown,
 Mrs. Geo. Wm. Brown,
 Miss Mary L. Clarke,
 Geo. W. Coffman,
 Mrs. G. W. Coffman,
 W. E. Cooper,
 D. O. Cunningham,
 Mrs. D. O. Cunningham,
 Dr. C. C. Drummond,
 Mrs. C. C. Drummond,
 Dr. C. S. Durand,
 Mrs. C. S. Durand,
 H. A. Eicher,
 Mrs. H. A. Eicher,
 Dr. Jennie V. Fleming,
 Miss Josepha Franklin,
 Miss Mildred Franklin,
 Miss Stella Franklin,
 E. M. Gordon,
 Mrs. E. M. Gordon,
 W. E. Gordon,
 O. J. Grainger,
 Mrs. O. J. Grainger,
 Miss Olive Griffith,
 Miss Hattie L. Judson,

F. E. Harnar,
 Mrs. F. E. Harnar,
 Dr. A. W. Hitt,
 Mrs. A. W. Hitt,
 G. W. Jackson,
 Mrs. G. W. Jackson,
 Fay E. Livengood,
 Mrs. Fay E. Livengood,
 Miss Helen Livermore,
 J. G. McGavran,
 Mrs. J. G. McGavran,
 Dr. Mary T. McGavran,
 S. McMullen,
 Dr. Geo. E. Miller,
 Mrs. Geo. E. Miller,
 J. E. Moody,
 Mrs. J. E. Moody,
 W. E. Rambo,
 Mrs. W. E. Rambo,
 Ray E. Rice,
 Mrs. Ray E. Rice,
 David Rioch,
 Mrs. David Rioch,
 Miss Sue A. Robinson,
 H. C. Saum,
 Mrs. H. C. Saum,
 W. H. Scott,
 Mrs. W. H. Scott,
 P. A. Sherman,
 Mrs. P. A. Sherman,
 F. E. Stubbin,
 Mrs. F. E. Stubbin,
 Miss Mary Thompson,
 G. L. Wharton,

Mrs. G. L. Wharton.

JAPAN.

Miss Rose Armbruster,
 Miss Jessie J. Asbury,
 Miss Winifred Brown,
 Miss Bertha Clawson,
 P. A. Davey,
 Mrs. P. A. Davey,

Wm. H. Erskine,
 Mrs. Wm. H. Erskine,
 C. E. Garst,
 Mrs. C. E. Garst,
 Miss Gretchen Garst,
 Miss Carrie E. Goodrich,

JAPAN—*Continued.*

H. H. Guy,
 Mrs. H. H. Guy,
 F. E. Hagin,
 Mrs. F. E. Hagin,
 P. B. Hall,
 Miss Carme Hostetter,
 Miss Kate V. Johnson,
 Miss Rose R. Johnson,
 Miss Mary F. Lediard,
 Dr. F. E. Lee,
 Mrs. F. E. Lee,
 M. B. Madden,
 Mrs. M. B. Madden,
 Frank H. Marshall,
 Mrs. Frank H. Marshall,
 C. F. McCall,
 Mrs. C. F. McCall,
 R. A. McCorkle,
 Mrs. R. A. McCorkle,
 R. D. McCoy,
 Mrs. R. D. McCoy,
 Miss Lavenia Oldham,
 L. D. Oliphant,
 Mrs. L. D. Oliphant,
 Miss Jewel Palmer,

Miss Edith Parker,
 A. W. Place,
 Mrs. A. W. Place,
 R. L. Pruett,
 Mrs. R. L. Pruett,
 Miss Mary Rioch,
 C. E. Robinson,
 Mrs. C. E. Robinson,
 Miss Ada Scott,
 G. T. Smith,
 Mrs. Candace L. Smith,
 Mrs. Josephine W. Smith,
 Eugene Snodgrass,
 Mrs. Eugene Snodgrass,
 F. Staniland,
 Mrs. F. Staniland,
 E. S. Stevens,
 Mrs. E. S. Stevens,
 B. E. Watson,
 Mrs. B. E. Watson,
 C. S. Weaver,
 Mrs. C. S. Weaver,
 Miss Loduska Wirick,
 Miss Edith Wright,
 Thos. A. Young,

Mrs. Thos. A. Young.

PANAMA.

W. K. Azbill,

W. H. Williams,

Mrs. W. H. Williams.

PHILIPPINE ISLANDS.

Mrs. Alice Agnew,
 Miss Vera Adamson,
 Karl Borders,
 Mrs. Karl Borders,
 J. B. Daugherty,
 Miss Edith Eberle,
 W. H. Hanna,
 Mrs. H. W. Hanna,
 E. K. Higdon,
 Mrs. E. K. Higdon,
 Bruce L. Kershner,
 Mrs. Bruce L. Kershner,

Dr. L. B. Kline,
 Mrs. L. B. Kline,
 Dr. W. N. Lemmon,
 Mrs. W. N. Lemmon,
 Miss Mayme Longan,
 John Lord,
 Mrs. John Lord,
 D. C. McCallum,
 Mrs. D. C. McCallum,
 C. C. McCaw,
 Mrs. C. C. McCaw,
 Dr. P. C. Palencia,

PHILIPPINE ISLANDS—*Continued.*

Dr. C. L. Pickett,	Herbert Swanson,
Mrs. C. L. Pickett,	Mrs. Herbert Swanson,
A. G. Saunders,	Hermon P. Williams,
Miss Sylvia Siegfried,	Mrs. Hermon P. Williams,
Dr. D. J. Samonte,	Leslie Wolfe,
F. V. Stipp,	Mrs. Leslie Wolfe,
Mrs. F. V. Stipp,	Dr. J. W. Young,
	Mrs. J. W. Young.

SCANDINAVIA.

R. P. Anderson,	Anders Johnson,
John Borglin,	K. Larsen,
Julius Cramer,	I. P. Lillienstein,
I. P. Danielsen,	O. C. Millelsen,
Neils Devold,	H. Nevland,
N. A. Foss,	Edvard Nielsen,
Dr. A. Holek,	E. W. Pease,
	Harold Wester.

TIBET.

H. A. Baker,	Roderick A. MacLeod,
Mrs. H. A. Baker,	Mrs. Roderick A. MacLeod,
Dr. D. P. Caldwell,	Dr. Susie R. Moyes,
Mrs. D. P. Caldwell,	J. C. Ogden,
Dr. W. M. Hardy,	Mrs. J. C. Ogden,
Mrs. W. M. Hardy,	Dr. A. L. Shelton,
Dr. Z. S. Loftis,	Mrs. A. L. Shelton,

TURKEY.

A. L. Chapman,	Dr. Garabed Kevorkian,
Mrs. A. L. Chapman,	G. N. Shishmanian,
John Johnson,	Mrs. G. N. Shishmanian,
Mrs. John Johnson,	Garabed Der Tavitian,
Hohannes Karagiozian,	Michael Der Tavitian.

RECORD OF FORTY-FOUR YEARS.

The following table shows the record of the Foreign Society for the past forty-four years. These are cheering figures. We have every reason for thanksgiving. This showing must be carefully studied to be fully appreciated.

Year.	Number of contributing churches.	Amount contributed by churches.	Number of contributing Sunday schools.	Amount contributed by Sunday schools.	Total amount contributed.	Missionaries.	Native helpers.	Total missionary force.
1876	30	\$20 00	1	\$25 00	\$1,706 35	2	.....	2
1877	41	548 18	2	75 00	2,174 95	2	.....	2
1878	68	565 03	47	195 10	8,766 24	5	.....	5
1879	209	1,881 73	52	210 26	8,287 24	9	.....	9
1880	324	2,723 09	69	246 02	12,144 00	10	.....	10
1881	217	1,637 54	198	750 00	13,178 46	13	.....	13
1882	524	4,940 77	501	2,175 00	25,063 94	11	.....	11
1883	473	4,764 95	516	3,205 00	25,004 85	19	1	20
1884	585	7,189 90	699	4,125 00	26,601 84	22	3	25
1885	648	7,191 00	787	5,125 00	30,260 10	26	7	33
1886	653	7,004 32	820	6,035 00	61,727 07	31	13	44
1887	774	10,304 73	1,064	10,513 00	47,757 85	32	13	45
1888	990	15,181 72	1,217	15,662 00	62,767 59	37	23	60
1889	1,038	17,214 67	1,417	19,123 00	64,840 03	43	27	70
1890	805	13,505 88	1,251	17,765 00	67,750 49	53	28	81
1891	991	18,000 63	1,511	21,411 00	65,365 76	58	34	92
1892	1,355	24,259 85	1,452	22,907 00	70,320 84	63	37	100
1893	1,208	23,818 49	1,571	18,690 00	58,355 01	65	44	109
1894	1,806	30,679 63	2,276	23,486 00	73,258 16	66	55	121
1895	2,403	36,549 99	2,525	27,553 00	83,514 16	68	66	134
1896	2,459	39,902 00	2,605	28,418 00	93,867 71	76	67	143
1897	2,586	39,568 28	2,810	30,027 00	106,222 10	87	77	164
1898	2,907	45,650 20	3,180	34,334 00	130,925 70	93	108	201
1899	3,051	57,781 00	3,187	39,071 00	152,727 38	98	131	229
1900	3,067	65,964 00	3,260	42,705 00	180,016 16	111	146	257
1901	2,762	62,007 00	3,216	42,841 00	171,898 20	111	160	271

RECORD OF FORTY-FOUR YEARS—CONTINUED.

Year.	Number of contributing churches.	Amount contributed by churches.	Number of contributing Sunday schools.	Amount contributed by Sunday schools.	Total amount contributed.	Missionaries.	Native helpers.	Total missionary force.
1902	2,822	\$68,586 00	3,365	\$48,116 00	\$178,323 68	115	223	338
1903	2,825	79,785 00	3,310	51,630 25	210,008 68	117	290	407
1904	2,915	89,545 01	3,532	56,832 47	221,318 60	143	295	438
1905	2,834	95,500 00	3,552	61,817 60	255,922 51	154	312	466
1906	3,178	109,018 00	3,638	66,809 65	268,726 00	154	333	487
1907	3,415	123,468 00	3,785	77,158 73	305,534 54	155	410	565
1908	3,457	128,347 00	3,742	75,180 20	274,324 39	167	594	761
1909	3,396	146,081 00	3,775	77,199 24	350,685 21	170	634	804
1910	3,227	138,098 48	3,864	90,251 82	360,712 92	170	761	931
1911	3,023	139,501 20	3,787	83,041 35	379,082 03	169	759	928
1912	2,971	135,835 49	3,981	92,751 92	400,728 44	172	1,085	1,256
1913	3,122	129,871 00	4,051	92,853 00	434,183 00	181	832	1,013
1914	3,187	141,604 87	4,122	92,753 17	464,149 16	181	805	986
1915	3,007	131,929 91	4,102	93,688 79	425,137 20	180	769	949
1916	3,376	153,530 52	4,171	99,530 09	522,716 97	187	803	990
1917	3,172	166,110 16	3,996	108,121 37	550,386 85	190	760	950
1918	3,173	190,199 77	3,859	130,910 72	625,522 73	185	926	1,111

THE GLORIFIED ONES.

1. FROM THE FIELD.

AFRICA.

Dr. Harry N. Biddle,
R. Ray Eldred,
Mrs. R. Ray Eldred,
Miss Ella C. Ewing,
Mrs. L. F. Jaggard.

CHINA.

Thomas J. Arnold,
Dr. James Butchart,
Mrs. Ethel B. Garrett,
Edwin P. Hearnden,
Mrs. Edwin P. Hearnden,
Frank Eugene Meigs,
Charles E. Molland,
Albert F. H. Saw,
C. S. Settlemyer,
James Ware,
Mrs. Carrie Loos Williams,

SCANDINAVIA.

Mrs. Julius Cramer,
Dr. A. O. Holck.

ENGLAND.

Eli Brearley,
William Durban,
Mrs. Mary B. Moore,
Marion D. Todd.

INDIA.

E. M. Gordon,
Miss Hattie L. Judson,
Miss Sue E. Robinson,
G. L. Wharton.

JAPAN.

Charles Elias Garst,
Miss Kate V. Johnson,
Mrs. Josephine W. Smith.

PHILIPPINE ISLANDS.

J. B. Daugherty.

TIBET.

Dr. Zenas S. Loftis,

Dr. Susie Rijnhart Moyes.

2. AT HOME.

A. G. Alderman—Albert Allen—F. G. Allen—James H. Allen—Miner J. Allen—Dr. R. W. Allen—A. F. Armstrong—A. M. Atkinson—Amzi Atwater—J. M. Atwater—R. C. Barrow—O. A. Bartholomew—Dr. W. A. Belding—A. R. Benton—R. M. Bishop—Mrs. R. M. Bishop—T. E. Bondurant—E. A. Bosworth—J. B. Bowman—Mrs. Peggy Braithwaite—W. A. Broadhurst—John A. Brooks—Mrs. Sarah A. Bromwell—Holland Brown—Mrs. R. T. Brown—Alexander Brownlie—F. M. Bruner—O. A. Burgess—Mrs. O. A. Burgess—Jacob Burnet—Ovid Butler—Mrs. Harriet N. Cadwallader—Howard Cale—B. S. Campbell—Enos Campbell—G. W. Campbell—Charles Carlton—G. T. Carpenter—L. L. Carpenter—Hugh Chain—Ira J. Chase—J. G. Chinn—T. J. Clapp—Addison Clark—T. J. Clark—H. D. Clark—H. A. Coffin—Mrs. B. L. Coleman—Lathrop Cooley—Mrs. Lathrop Cooley—Timothy Coop—N. E. Cory—R. D. Cotton—B. W. Couehman, B. F. Coulter—Donald Crawford—L. A. Cutler—T. C. Dabney—George Darsie—James Darsie—E. W. Darst—John Darst—Dr. J. F. Davis—Mrs. Nancy Delaney—Mrs. Annie M. Dickinson—Miss Elmira Dickinson—W. S. Dickinson—Mrs. W. S. Dickinson—William Dowling, F. M. Drake—J. H. Duncan—S. D. Dutcher, Mrs. S. F. Eastin—J. H. Edwards—Mrs. Sarah Edwards—Lazarus Ehman—A. J. Elliott—Simpson Ely—Isaac Errett—Mrs. Isaac Errett—H. W. Everest—W. H. Everman—P. S. Fall—T. B. Fischer—Abram Farewell—G. B. Farrington—Geo. E. Flower—W. O. Foley—Joseph Franklin—Mrs. Joseph Franklin—E. L. Frazier—A. P. Frost—J. A. Gano—W. A. Gardner—T. D. Garvin—R. W. Gentry—Dr. H. Gerould—R. M. Giddens—A. N. Gilbert—J. H. Gilliland—Dr. C. H. Gilbert—H. B. Goe—Mrs. H. B. Goe—C. H. Gould—John S. Gray—J. H. Grove—R. S. Groves—I. B. Grubbs—A. S. Hale—T. P. Haley—G. D. Harrison—Lewis Harvuot—W. L. Hayden—Dr. William Hayes—H. M. Hickok—J. P. Hieronymus—J. W. Higbee—B. A. Hinsdale—A. I. Hobbs—Fred Hoffman—A. C. Hopkins—Mrs. Martha Hopkins—R. L. Howe—J. B. Inman—William Irons—J. I. Irwin—S. M. Jefferson—L. H. Jameson—Mrs. Maria A. Jameson—Mrs. A. A. Johnston—B. W. Johnson—J. B. Jones—A. B. Kellogg—J. S. Kendrick—Dr. P. T. Kilgour—Joseph King—O. W. Lawrence—Frank T. Lea—James Lediard—Mrs. James Lediard—James Leslie—G. W. Lewis—Dr. V. T. Lindsay—H. S. Lobingier—Jacob Lobingier—J. J. Locker—J. J. Lockhart—J. H. Lockwood—Elias A. Long

—G. W. Longan—C. L. Loos—C. S. Lucas—D. R. Lucas—W. H. Martin—A. J. Marvin—R. T. Mathews—N. A. McConnell—Hugh McDiarmid—J. W. McGarvey—D. C. McKay—Jesse P. McKnight—Neil MacLeod—J. D. Metcalf—A. R. Milligan—Robert Moffett—H. H. Moninger—W. B. Mooklar—Miss Mary B. Moore—Mrs. Mary B. Moore—H. T. Morrison—Jens Morton—Mrs. Jens Morton—Mrs. Helen E. Moses—J. W. Mountjoy—Thomas Munnell—A. E. Myers—Alexander Newcomer—William Newcomer—C. S. Paine—S. E. Pearre—W. K. Pendleton—Mrs. W. K. Pendleton—Dr. D. L. Phares—A. B. Phillips—T. W. Phillips—William Pinkerton—Osman Pixley—George Plattenburg—F. D. Power—Alexander Procter—M. W. Reid—T. A. Reynolds—J. C. Risk—Philip Santo—B. B. Saunders—C. B. Scott—Mrs. S. H. Scott—Edmund Sheppard—Mrs. S. E. Shortridge—J. S. Shouse—Asa Shuler—Waller Small—J. H. Smart—B. H. Smith—Dr. S. F. Smith—Mrs. Jennie Withers Smith—J. W. B. Smith—John Stark—H. W. Stewart—D. W. Storer—J. B. Sweeney—Dr. Geo. W. Taylor—H. B. Taylor—Abraham Teachout—Mrs. A. R. Teachout—J. K. Teeter—Mrs. Landon A. Thomas—Mrs. E. E. Thomson, J. M. Tisdale—J. T. Toof—S. C. Toof—James Trabue—J. M. Tribble—Mrs. Emily H. Tubman—J. W. Tyler—Mrs. J. Z. Tyler—F. E. Udell—Mrs. F. E. Udell—C. E. Underwood—S. W. Van Culin—Geo. B. Vanderwort—H. G. Van Meter—J. C. Walden—L. D. Waldo—William Wallace—J. W. Waller—Geo. H. Waters—B. U. Watkins—Milton Wells—J. W. Wert—David Wetzell—H. C. White—Dr. I. J. Whitefield—Dr. E. Williams—C. P. Williamson—L. C. Wilson—J. S. Withers—Merit Wood—Mrs. Mary Ann Woodhouse—Hiram Woods—L. C. Woolery—W. H. Woolery—T. M. Worcester—J. F. Wright—Mrs. Sallie K. Yancey—E. V. Zollars.

As one member of the sacramental host falls, some one else is raised up to take his place. Were it not so the cause of Christianity would perish from the earth in a generation or two. It is for those of us who remain to imitate those who gave the last full measure of devotion to the missionary enterprise; it is for us here highly to resolve that the work so dear to the honored dead shall not be permitted to suffer from any indifference or neglect on our part.

It may not be too much to say that if it had not been for the men and women whose names are given in this chapter, and the men and women whose names are not given because not known, the work of the Society would not have grown and flourished as it has grown and flourished. God wrought through them in furthering the interests of his Kingdom. "To him be the glory for ever."

THE PANAMA EPISODE.

In a letter received from W. K. Azbill, who was then a missionary of the Christian Woman's Board of Missions in Jamaica, he spoke of a good opening for missionary effort on the Isthmus of Panama. He stated that the Canal Company would furnish a chapel, a school, and a hospital. In addition, it would contribute probably one-half the support of the missionaries. Mr. Azbill asked the Board to appoint him superintendent of the proposed work. He asked also that W. H. Williams and wife be sent to labor under his general direction. Mr. and Mrs. Williams had labored in Jamaica and were familiar with conditions in the tropics. At a meeting of the Board on the 25th of June, 1883, it was resolved, "That, in view of the possibilities of missionary work on the Isthmus of Panama, communicated to us by W. K. Azbill, we hereby appoint him, without salary, as superintendent of said work." It was also resolved, "That we hereby appoint W. H. Williams and wife as missionaries to the Isthmus of Panama, under the direction of W. K. Azbill, for one year, beginning September 1, 1883, or as soon thereafter as possible, or for such longer time as may be mutually agreed upon; and that, in view of assurances that about \$1,000 will be raised on the ground there, we fix their salary at \$2,000 per annum." Mr. and Mrs. Williams accepted the offer of the Society and hastened to Panama.

It soon developed that, either Mr. Azbill misunderstood the verbal promise of the Canal Company, or that the Company was not disposed to keep its promise. In any event, if the work was to be continued it would be necessary for the Society to bear the entire expense. As the Society was not prepared to do that, Mr. Williams was told that unless he could remain and receive not to exceed \$1,200 per annum, it would be wise for him to return home at once. Having abandoned all hope of the advisability of continuing the Panama Mission, Mr. Williams closed the work and took passage for New York on January 26th, 1884. The Panama episode cost the Society \$1,611.

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